

The Improvement Era

JUNE, 1944

VOLUME 47 NUMBER 6

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 1, UTAH

"Mama, I *like* these carrots! And isn't it fun to raise them?"



Flavor, fun and food-for-freedom . . . three important reasons for growing your own vegetables. ★ Is *your* 1944 Victory garden planted? If not, hurry it along! Word comes from Washington that home gardening . . . said to have yielded nearly half of all vegetables consumed in America last year . . . is *even more important this year*. ★ Remember, too, that nutritive value

of vegetables depends largely on how they are prepared. Authorities recommend: Cook them *whole* when possible; and cook most varieties *quickly in a minimum of water*. ★ This demands controlled, quick heat . . . *gas fuel*. Yes, score another exclusive advantage for the gas range. It aids you to get the most out of your garden produce . . . in vitamins, minerals, flavor and health. MOUNTAIN FUEL SUPPLY COMPANY
Serving 23 Utah Communities

Food Fights for Freedom — Enlist as a Victory Gardener!

SERVING THE WEST

GAS FUEL

IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

RATS raised in a cold room grow most rapidly and learn fastest, it has been found in a comparison of rats raised and kept at temperatures of 55, 75, or 90 degrees Fahrenheit. However, those raised in the hot room had longer, more slender bodies and longer tails.

THE 1940 U. S. census found that Utah, with 10.2 median school years completed, was exceeded only by Washington, D.C. This means that half the population of Utah have been to school for longer than that period. Utah has 5.5 percent of the population who have less than five years of schooling, with only Idaho and Oregon lower.

SCARCELY a third of Pompeii, Roman city buried by Italy's volcanic Vesuvius in A.D. 79, has been excavated.

THE basin drained by the Amazon River in South America is an area larger than all of the United States east of the Mississippi River.

FROM the friction of westward blowing winds on the surface of the water, the Pacific Ocean off the Philippines and New Guinea has a sea level about two feet higher than off the American coast.

SO-CALLED denicotinized tobaccos still contain half the original nicotine.

A STUDY of the Gunnison prairie dog in Colorado found that eighty percent of their food is grass, useful as food for cattle and sheep, and only sixteen percent of plants such as the Russian thistle and nightshade, which are undesirable range plants.

EVEN in the clearest seawater about two-thirds of the light is absorbed in the first yard of water, and in ten yards almost five-sixths has been absorbed including practically all of the infrared heat rays and the ultraviolet. Light reaching lower depths is all in the visible range.

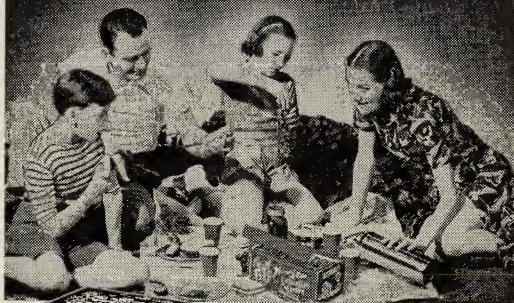
THE productivity of fruit orchards has been increased in California by adding ammonia to the irrigation water as fertilizer.

ABOUT fifty thousand names have been used for the various parts of the body, but this has now been reduced to an official list of about five thousand.

(Concluded on page 356)

Picnic Favorites!

The Whole Family Loves *Honey Bee* GRAHAMS



Honey Bee
GRAHAMS / PURITY

TO KEEP IT AVAILABLE

for the babies



Mothers whose babies must have milk from a bottle will be glad to know that we are continuing to ask grocers to reserve a supply of Irradiated Sego Milk to meet the demands of their baby customers whenever there is less than enough to meet all needs.

We are making the armed services and the babies preferred customers while making every effort to increase production so as to meet all demands.



SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk
in the Intermountain West

Plants at Richmond, Utah; Preston and Buhl, Idaho



The Cover

COMMEMORATING the birth of the Prophet Joseph Smith, through whom the restoration of the gospel was effected, this monument stands on the Joseph Smith Memorial Farm in Vermont, where he was born December 23, 1805. His death on June 27, 1844, at the hands of an unprincipled mob emphasized the magnificent stature of the man, who, under the direction of the Eternal Father, could, in a scant thirty-nine years, put into concrete form the organization of the Church of Jesus Christ of Latter-day Saints which has carried the church and its membership to a place of honor and respect throughout the very land in which he was martyred.

The photograph is from the Fellowship Studios, retouched by Charles Jacobsen.

★

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The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

JUNE, 1944

VOLUME 47, NO. 6

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

★

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Flag Day

TO citizens of any country, the flag symbolizes all that is best, in their land. To citizens of the United States, Flag Day, June 14, may well be a time of evaluating what the country and the flag stand for. To Latter-day Saints, the symbol has come to mean a treasured belief in free agency, in the right of each citizen to choose for himself what he will do, so long as it does not violate the like right of others. Today, more than ever before, this right of choice is uppermost in the minds of those who are fighting and dying for America. God grant we maintain the right of free agency in our own country—and hasten its establishment throughout the world.

★

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• Speculations

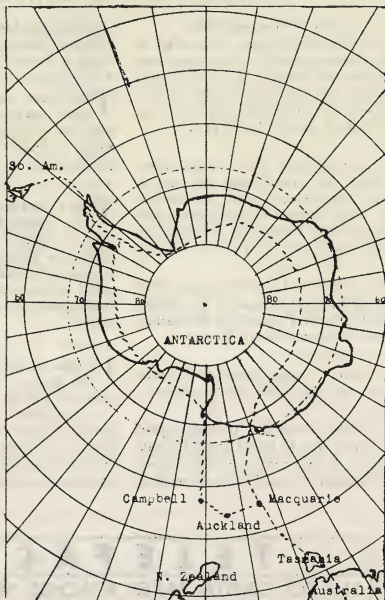
on AUSTRALIAN INFLUENCE IN SOUTH AMERICA

By DR. CHARLES E. DIBBLE

THE observations of Dr. Paul Rivet, internationally known anthropologist and director of the "Museum of Man" in Paris, on the origins of man in America, are further evidence of the interest the history of civilization in ancient America has awakened. After a lifetime of individual research and collaboration with fellow scholars, Dr. Rivet presents anthropological, ethno-

	Australian	Patagonian
water	kallan	karra
fire	makka	maka
hand	mar	marr
blood	guara, gwaro	wuar, huar
man	yalli, iwala	al, hal

The route these influences may have followed presents a more difficult prob-



POSSIBLE ROUTES
FROM AUSTRALIA
TO SOUTH AMERICA
ACCORDING TO
MENDES CORREA

graphical, and linguistic proof of Australian influences in aboriginal South America.

Admitting that the influence from Australia was limited, the anthropologist is able to trace Australian traits to the southernmost tribes of South America.

The southern tribes and those of Australia are of blood type O.

Common to Australia and Tierra del Fuego are bark boats, beehive-shaped huts, hair braids in a spiral, and a hunting weapon of the boomerang type.

Linguistically the following correspondence is found in vocabulary:

lem. A crossing in their simple craft by way of the South Pacific seems distant and improbable. Dr. Rivet favors a theory suggested by the anthropologist Mendes Correa. He observed that via the Antarctica South America can be reached from Australia with some degree of ease. The existence of a number of intermediate islands, such as Auckland, Campbell, and Macquarie would serve as stopping places along such a theoretical route. Dr. Rivet observes that some six thousand years ago this route may have been made possible due to a glacial recession in the southern region.



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This makes it possible for the Mrs. J. G. McDonald Chocolate Company to divert much of its production to our fighting men. We know you'll agree these men in uniform come first.

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Keep those ration tokens under control—red ones in the red holder, blue in the blue holder. To get this handy pair of featherweight plastic token holders, send just ten cents in coin plus the wax label from the top of the Fisher's Biskit Mix package.

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Seattle 4, Washington

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Address

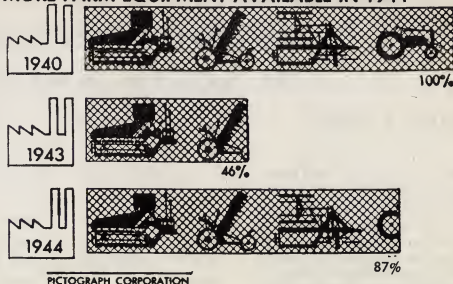
City

State

(If space not sufficient, write on margin)

TELEFACT

MORE FARM EQUIPMENT AVAILABLE IN 1944



EXPLORING THE UNIVERSE

(Concluded from page 353)

THE earliest synagogue excavated in Palestine belongs to the latter part of the second century A.D. It is supposed that any earlier synagogues were destroyed in the rebellions against Rome in 66-70 A.D. and 131-135 A.D.

CHICK deaths have been reduced two-thirds by disinfecting the air in poultry hatcheries with ultraviolet lamps. The vitamin D-producing part of the ultraviolet helps in reducing the growing time from eight to five weeks.

THE possibility of planting sugar beets in the summer instead of the spring, to ease the farmer's work in the spring, has been demonstrated in Russia.

THE fastest rising building elevator goes up only 1500 feet a minute.

THE grinding surface, in high speed grinding, has to move almost a mile a minute. To have the grinding surface move this fast on small wheels used in

internal grinders a motor has been developed which runs at 60,000 revolutions a minute.

THE brain separated from the body can swell ten times and still maintain its coherence. If it swells only three percent during life, coma and death result.

THE Chuckwalla lizard protects itself by jumping between two rocks or into a crevice and wedging itself in tightly by filling itself full of air, so that it cannot be pulled out. Since it makes good eating the Indians get it out by letting the air out with a sharp stick or wire.

IF glass or quartz is exposed to water for five or ten minutes under a pressure of 15,000 atmospheres, and then the pressure suddenly released, the glass or quartz will be broken or shattered. Enough compressed liquid penetrates the solid to break the glass when the outer pressure is removed.

TELEFACT

U.S PER CAPITA TAXES REACHES NEW HIGH



The Way of a TESTIMONY

By Emma Poleroit

THE best things in life are free. Those words have a gay familiar ring. All of us have given voice or ear to them many times. Their deceptive simplicity appeals to the casual, unthinking mind, implying as it does an irresponsible and effortless method of attaining the heart's desire. They are at once true and false—true in their literal sense—false in their implication.

Wishful, wistful thinking must be accompanied by action if it is to be realized. The miracle of a rose blooming where no rose bloomed before—the deep emerald velvet of grass where once was dull brown earth—the homely comforting sense of peace that lingers in the rows of a kitchen garden—all these are free to any man if he first studies and then obeys the laws of successful gardening.

And as in gardening so in life. It were vain to imagine we have but to desire and spiritual benefits will fall into our outstretched hands like manna from heaven. If that were so, there would be an end to growth and progression.

The burning sincerity of an honest man's testimony never fails to reach our hearts. It may be couched in the most exquisite English at an eloquent speaker's command or again the words may drop in a halting, broken fashion from the lips of a humble unlettered man. It matters not. A true testimony cries out from the very soul and the manner in which it is delivered is not important.

What is important is the knowledge that God is no respecter of persons. Powerful, soul-stirring testimonies are not reserved for the great and the famous ones of the earth. You and I have the same promise. We have only to comply with the laws that govern such a spiritual blessing to receive it.

To reap we first must sow. And before we sow we must prepare the ground that it may be ready to receive the seed. This is a law of life as well as gardening. A proud, rebellious heart is not ready for the tender gift of a testimony. It must be broken and softened—made ready—even as the hard, unyielding earth must be broken and softened before it can receive and nurture the seeds the gardener wishes to plant.

Sorrow, adversity, service, patience in suffering, constant prayer and unfaltering faith—all these prepare the heart for the seed of truth and strangely enough, nurture that same seed day after day, year after year so that in time the seed feeds and warms the heart that harbors it and we have a testimony.

Yes, the best things in life are free—free to the one who bows his head and gives unquestioning obedience to the laws by which they are governed.

Long Step Forward in Weed Control!



Thousands of ranchers and farmers found perfect satisfaction in the use of

CARBON BISULPHIDE

and thousands more are buying it each year for cleaning up patches of morning glory and numerous other noxious weeds. A single application does the job without injury to livestock or soil and permits planting this season.

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9:30 A.M.—KSL



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Marion D. Young
South Pacific Area



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It's fun for little folks to eat milk with a spoon in delicious, colorful rennet-custards. So easy to make—no eggs, no cooking—and they get all the precious vitamins and minerals of fresh milk. And more—the rennet enzyme makes milk more readily digestible.

"Junket" **Rennet Powder**—At all grocers. Already sweetened. Six favorite flavors.

Vanilla Chocolate Lemon
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"Junket" **Rennet Tablets**

Not sweetened. Add sugar, flavor to taste. Each tablet makes 4 or 5 rennet-custard desserts or more than a pint of ice cream in automatic refrigerators. 12 in package. At grocers and drugists.

Make
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with either:



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Little Falls, N. Y. (In Canada, Toronto, Ont.)

Please send free wartime recipes and children's diet booklet.

(Just paste this coupon on postcard and add your name and address.)

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U
S
I
C

Large stocks are carried for vocal and instrumental solos, choirs, bands and orchestras. There is but limited cartilage by the government in the publishing of music and your requirements can be reasonably supplied. Mail orders filled promptly or write for catalogues and special lists.

WE CARRY VICTOR, COLUMBIA AND OTHER RECORDS.

While the manufacture of pianos and band instruments was discontinued 18 months ago by the government, due to war conditions, we still have limited stocks of this class of merchandise and invite you to write for further information.

DAYNES MUSIC CO.
47 So. Main St. Salt Lake City

THE ARGENTINA Earthquake

A MISSIONARY LETTER DESCRIBES THE
RECENT VIOLENT DISTURBANCES IN
SOUTH AMERICAN LANDS

By Elder Ray Payne *



TUCUMAN
STREET,
CONCEPCION,
ARGENTINA

Monday, 17 of January, 1944
Mendoza, Argentina

DEAR Mother and Dad:
At 20:46 (8:46 p.m.) Saturday, the 15th, death struck a sudden and terrible blow at lazy, sun-baked San Juan. At the moment about 5000 people had their last glimpse of this world—a vision of flying adobes and crumbling walls. The earth quaked for a full minute. The first blow must have been terribly sharp. I asked a friend from San Juan: "What kind of movement did you feel?"

"I felt no movement or shock of any kind. I suddenly realized that the roofs

about two months' more missionary work. And so it happened that Pedro Gomez, a member, and I were in a show when the temblor struck. I'd never been in an earthquake before that and I didn't know what it was at first. Do you remember how the old Crawford Theater used to shake every time a train would go by?—that is how it felt only quite a bit more violent. The lights were turned on and a great number of people ran towards the exits—causing a great confusion. We, however, sat still in our seats.

Wednesday, 19

Today, four days after the quake, many facts are coming to light. It is still



CATHEDRAL OF
CONCEPCION,
SAN JUAN,
ARGENTINA

More than 150 were
killed in a wedding
here.

and the walls were falling. Everything just suddenly and quietly fell down without any warning.

My companion, Brother Brewer, is in B. A. [Buenos Aires]. He will be flying back this week on the first leg of his trip home. However, before he continues his trip he will stop here to do

impossible to estimate accurately the dead. Estimates range from 1,500 to 20,000. It will probably be a little over 5,000, though. Estimates of total damage are about 400,000,000 pesos. The area affected is roughly an oval about 100 kilometers long and 70 wide with
(Concluded on page 404)

* Son of Bishop and Mrs. George O. Payne, El Paso Ward, Texas.

* In a more recent letter Elder Payne places the figure at 15,000.

Let's Stop

COMPLAINING

By George Bergman

IRRIGATION FARMING in North Africa is still done the hard way. Here we find an American soldier giving an irrigation project the once over. Probably thinking, "How primitive compared to the way we do it back home."

From dawn to dusk, Arab farmers drive their ox teams, sometimes camels, back and forth, pulling water from open wells over crude wooden riggings such as these and spilling it on their land for irrigation. When the cowhide bags reach a certain spot on the wooden rollers of this crude rigging, they automatically spill their contents. The farmer and his team lower the bags again into the well and start all over.

And then we complain because certain items are frozen or not manufactured for the duration and we have to do without or work with less modern equipment, doing things we say—"the HARD Way."

SOLDIER LOOKING AT NORTH AFRICAN IRRIGATION WELL



Transportation is Vital



LET'S USE IT CAREFULLY

—ask for your free copy of our pamphlet "20 Hints for the Home Front Motorist" —

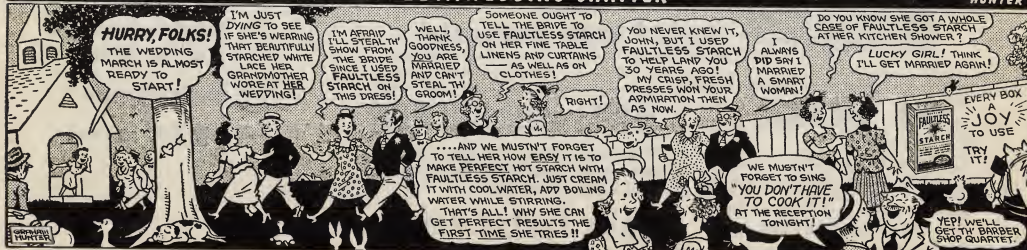
At any **PEP 88-VICO STATION**
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BY GRAHAM HUNTER





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IN USE FOR OVER FIFTY YEARS

Aids in treatment of Canker, simple
sore throat, and other minor mouth
and throat irritations.

Hall's Canker Remedy

536 East 2nd So. — at Salt Lake City, Utah

Beginning at the bottom
with the exhortation
of Moroni, and reading
clockwise, these scenes and
illustrations depict signifi-
cant happenings in the life
of the Prophet Joseph
Smith.

Birthplace—Vermont

Palmyra Home, New
York

The Sacred Grove

The Hill Cumorah

Joseph Receives the Plates

Susquehanna River

Book of Mormon

Peter Whitmer's Home
where the church was
organized

Book of Commandments
for the Government of
the Church of Christ
(This later became the
Doctrine and Coven-
ants.)

Kirtland Temple, Ohio

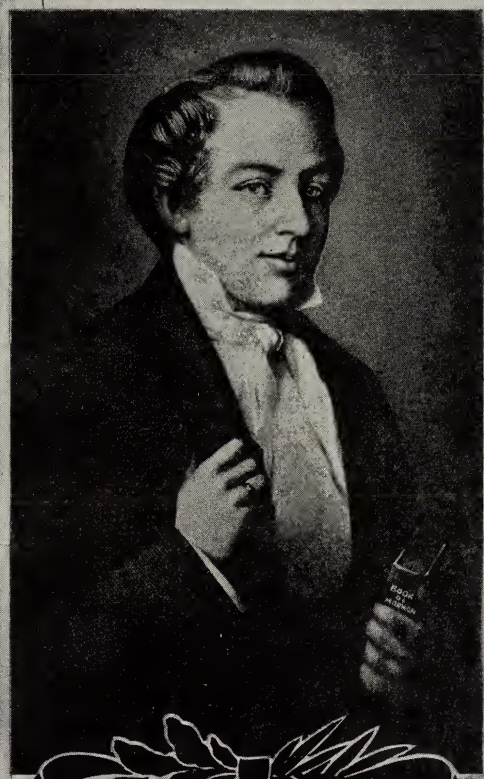
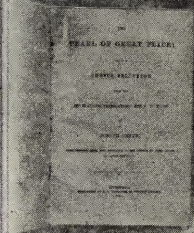
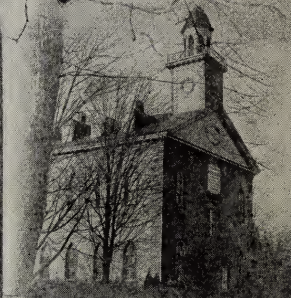
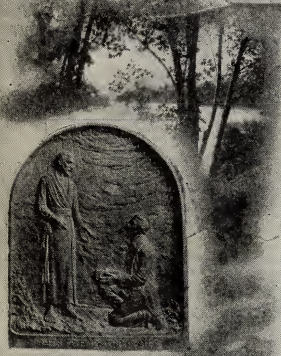
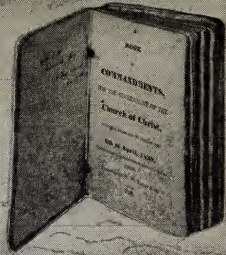
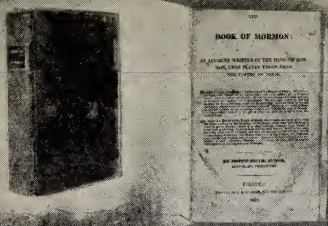
Pearl of Great Price

Liberty Jail, Missouri

The Prophet's first home
in Nauvoo, Illinois

The Nauvoo Temple

Carthage Jail, Illinois





"I don't understand women"

"Darling, you're taking in a lot of territory. Remember, you're a married man."

"Never mind the gags, Sister. Just tell me why you put soap in my bag. This is a first-class hotel. They supply soap, I'm sure!"

"No wonder you don't understand women—I doubt if you even recognize them. That isn't just 'soap' you have in your hand. It's a bar of Fels-Naptha—the only soap that ever touches the gorgeous lingerie you blushing bought me last Christmas."

"We'll be here a week and before we leave I'll have to do a little make-shift laundering. So just to be sure—that my favorite 'undies' get their usual beauty bath—I brought the Fels-Naptha Soap along!"

"And what's more, my ambitious Casanova, I don't care whether you understand women or not—so long as you appreciate me!"



FELS-NAPTHA SOAP_banishes "Tattle-Tale Gray"

Profiles

JOSEPH SMITH AS SOME OF HIS CONTEMPORARIES SAW HIM

Selected by ALBERT L. ZOBELL, JR.

JOSEPH SMITH HEARS THE PROPHET PREACH

FORTY-THREE days before the martyrdom, Nauvoo was visited by Charles Francis Adams and Josiah Quincy, who met the Prophet and other leaders of the church. Years later Mr. Quincy published a small volume entitled *Figures of the Past*, in which he gave his impressions of the men and events of his lifetime, including the Mormon prophet.

The following is briefed from that book:

A Dr. Goforth, a veteran of Andrew Jackson's battle of New Orleans, campaigning in the presidential interests of Henry Clay, had met Adams and Quincy on the river steamer and had convinced them that they should stop at Nauvoo to study its people.

The day of interviewing and sight-seeing, in which they had been joined by other travelers, including a Methodist minister whose name Quincy didn't recall, was drawing to a close when Dr. Goforth said: "General Smith, I think Mr. Quincy would like to hear you preach."

"Then I shall be happy to do so," the Prophet replied, stepping from the lawn to the steps of the Mansion House. He chose for his text, "Go ye into all the world, and preach the gospel to every creature." Soon he had a crowd of visitors and Saints gathered around him. However, the fluency of the extemporaneous address was interrupted several times by the Methodist minister who questioned the soundness of certain theological positions maintained by the speaker.

The Prophet was asserting that baptism for the remission of sins was essential for salvation, when the minister cried: "Stop! What do you say to the case of the penitent thief?"

Joseph Smith turned and asked: "What do you mean by that?"

"You know," our Savior said to the thief, "Today shalt thou be with me in paradise," which shows that the thief could not have been baptized before his admission."

"How do you know that he wasn't baptized before he became a thief?" came the quick reply, which left the audience gathered on that May evening chuckling. Quieting his listeners, the Prophet continued, "But that is not the true answer. In the original Greek, as this gentleman," pointing to Mr. Quincy, "will inform you, the word that has been translated *paradise* means simply a place of departed spirits. To that place the penitent thief was conveyed, and there, doubtless, he received the

(Concluded on page 377)

THE IMPROVEMENT ERA

Joseph Smith

WITH THE PASSING OF ONE HUNDRED YEARS WE HOLD HIS MARTYRDOM, AND THAT OF HIS BROTHER, HYRUM, IN SOLEMN REMEMBRANCE. TIME HAS NOT ALTERED IN ANY PARTICULAR THE SIGNIFICANCE OF THE EVENT OR THE PRINCIPLES INVOLVED.

ONE HUNDRED years ago this month, on the 27th day of June, 1844, Joseph Smith, the Prophet, through whom the Lord God chose to restore the authority and fullness of the gospel of Jesus Christ in this dispensation, sealed his testimony with his blood, martyred at the hands of an armed mob at Carthage, Illinois. His companion in death, as in life, was his faithful and beloved brother, Hyrum.

This event we hold now in solemn remembrance, and, while the passing of a hundred years may have erased the sorrows of those who were personally bereaved, it has not altered in any particular the significance of the event, or the principles involved: Joseph Smith died a martyr to truth, as have many others, both before and since the Savior of the world—but the work which, under divine appointment, he reestablished on the earth, has gone forward, as he and others before him prophesied it would.

I HAVE met hundreds of men who have said: "I could accept everything that you people teach were it not for this man Joseph Smith. If you would only eliminate him!"

The day can never come when we will do that. Either Joseph Smith did see God and did converse with him, and God did introduce Jesus Christ to him, and Jesus Christ did tell Joseph Smith that he would be the instrument in the hands of God of establishing again upon the earth the true gospel of Jesus Christ—or Mormonism, so-called, is a myth. And Mormonism is not a myth! It is the power of God unto salvation. It is the Church of Jesus Christ, established under his direction, and all the disbelief of the world cannot change the fundamental facts connected with the Church of Jesus Christ of Latter-day Saints.

Every Latter-day Saint believes that God appeared to the boy Joseph Smith, and every Latter-day Saint believes that God himself did introduce Jesus Christ to the boy Joseph Smith as "My beloved Son." I know that much of the world disbelieves this, but every true, faithful Latter-day Saint, sooner or later, gets an individual testimony from God regarding the divinity of this work—that it is in very deed what it purports to be, namely, the plan of life and salvation—the gospel of the Redeemer.

JOSEPH SMITH advocated the sale of the public lands by the government for the purchase of the slaves. Josiah Quincy, in an interview some forty and odd days, as I remember it, before the martyrdom of the Prophet (this interview was

By President Heber J. Grant

published in his book entitled *Figures of the Past*,) refers to this proposition made by Joseph Smith, and says that it was made again, eleven years later, by Ralph Waldo Emerson, the great statesman who was considered ahead of his times in advocating the sale of the public lands for the purchase of the slaves.

In his book he says that if we are to give credit to Ralph Waldo Emerson as being a great statesman for making a statement of this kind when war clouds were discernible in the heavens, "what shall we say of the Mormon Prophet, who advocated the same thing eleven years before, when the heavens looked tranquil and beneficent?" Josiah Quincy's own words give this testimony:

Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. "Congress," he said, "should be compelled to take this course, by petitions from all parts of the country, but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and foment insurrections." It may be worth while to remark that Smith's plan was publicly advocated, eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance "with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves." He further says that the "United States will be brought to give every inch of their public lands for a purpose like this." We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844?

I will tell you what I will say: He was a prophet of God. And this nation would have been spared the bloodshed and the millions of money expended in the war, and year after year in pensions; and the widows and orphans, made by the war, would not have been deprived of their husbands and fathers, had this nation listened to the inspired words of the Prophet Joseph Smith.

Josiah Quincy gives credit to Joseph Smith for
(Concluded on page 415)

The Editor's Page

THE



—Courtesy, Church Historian's Office
THE DAGUERRETYPE OF HYRUM AND
JOSEPH SMITH

ON June 27, 1944, it will be one hundred years since the great tragedy at Carthage, Illinois, when the Prophet Joseph Smith and his brother, the Patriarch Hyrum, were martyred. These noble men laid down their lives, as many of the prophets had done before them, for advocating the divine truths revealed from heaven. It has always been so from the beginning. The servants of the Lord have met with opposition, hatred, and frequently death, at the hands of wicked men. Our Lord was no exception. Notwithstanding his mighty works made manifest among the Jews in behalf of suffering humanity, they sought his life. They were witnesses of his many miracles and mercies extended to the maimed and suffering, but this only increased their hatred. On one occasion he said to those hypocritical Pharisees, scribes, and lawyers:

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

And say, If we had been in the days of our fathers, we would not have been par-

takers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. (Matt. 23:29-34.)

How true this has been in all ages! Men have honored the dead prophets but have rejected the living ones. The Jews in the days of our Lord's ministry boasted of their descent from Abraham, and claimed to honor Moses, but when one who was greater came they rejected him, persecuted him, and finally caused the shedding of his blood. Because he proclaimed himself to be the Son of God they hated him. He brought to earth and restored the fulness of the

gospel with its many principles in conflict with the traditions and practices of his time, and so he was despised and his teachings rejected by the generation in which he lived; but today millions of men honor him with their lips and garnish his tomb, and say, "If we had lived in the days of Jesus of Nazareth we would have believed him and would not have stoned him and crucified him, but would have been his servants." Yet some of these self-same men have reviled and persecuted and killed the prophets who were sent unto them in this day and generation.

IN the spring of 1820, there occurred in a grove, adjoining a small village in western New York, an event of the greatest significance—one of the most vital importance to the whole human family. It was the opening of the heavens and the coming of the Father and the Son to reveal to a boy, who sought to know the truth, what course he should take to gain salvation. This great revelation should have been considered a great boon to a benighted world groping in spiritual darkness. A world that had departed from the simple faith and teachings introduced by the Son of God nearly two thousand years before. The proclamation of this youth should have been accepted by the entire world with joy, but instead it brought hatred and persecution. Later there came to this same boy and others who were associated with him other heavenly messengers who conferred upon them the authority and gave them commandments to organize anew the church of Jesus Christ with all its power and authority with which it formerly had been vested.

But the world of mortal men ran true to form. Only a few were willing to humble themselves and accept this message. The great majority manifested indifference, and among them there were many who partook of the spirit of extreme hate and these scoffed at, ridiculed, and persecuted this humble youth and all who accepted his teachings. He had been sent into the world as its greatest benefactor since the days of Jesus Christ. The message he came to deliver vitally concerns every living soul. It behooves every person who hears it to ponder and weigh it carefully. If the words of Joseph Smith are truth they cannot be rejected without dire consequences following, for under such circumstances they are the words of Jesus Christ. The promise had been made that all who would seek diligently, with contrite spirits, humbly desiring to know if this message is true, would, by the power of God, obtain that knowledge. Many thousands who accepted the message testify that this promise has been fulfilled, but the great majority

THE IMPROVEMENT ERA

MARTYRS

• *By Joseph Fielding Smith*

OF THE COUNCIL OF THE TWELVE

turned a deaf ear, and closed their eyes and refused to hear or see. Others, and they were many, openly condemned it. Calumny, falsehood and defamatory slander were set to work to blind the minds of the innocent who might have believed. This spirit of hate was the means of driving this young man and his followers from city to city, from state to state, and finally to his death with his beloved and faithful brother.

Hyrum Smith was six years older than his brother Joseph. These two men by divine appointment were entrusted with the keys and powers to stand at the head of the great dispensation of the fulness of times. By divine appointment they were special witnesses for Jesus Christ in these latter-days and during all the persecutions, drivings, and even to the death, they stood faithfully together. They had been given the keys of salvation for the human family as

the heavens to them were not sealed. All their days were spent in seeking to bless and save mankind, just as were the days of their Lord before them in his ministry. Many of the righteous were gathered about them, and all who knew them loved them for their integrity and devotion to revealed truth.

But the day came when their earthly mission was ended, and it became necessary for them to seal their testimony with their blood. The writer of the epistle to the Hebrews said:

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (Heb. 9:16, 17.)

The Lord confirmed this truth in a revelation to President Brigham Young, wherein he said:

For my Spirit is sent forth into the world

"... I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me..." —Joseph Smith

For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them.

Therefore, marvel not at these things, for ye are not yet pure; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have given you, from the days of Adam to Abraham, and from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call by mine angels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work:

Which foundation he did lay, and was faithful; and I took him to myself.

Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. (D. & C. 136:33-39.)

It was necessary for Hyrum Smith, as well as Joseph Smith, to lay down his life as a witness, for, as previously stated, the Lord had honored him with the responsibility of holding the keys of authority in this dispensation jointly with his younger brother. "It is also written in your law," said Jesus to the Jews, "that the testimony of two men is true," and this law was binding upon Joseph and Hyrum Smith. The shedding of their blood also bound that testimony upon an unbelieving world and this testimony will stand at the judgment seat as a witness against all men who have rejected their words of eternal life.

MUCH has been written about the Prophet Joseph Smith and his great mission, but little has been said about his faithful brother, Hyrum. It is proper to speak here of this second martyr, his integrity, faithfulness, and devotion to the revealed word of the Lord and to his younger brother. Hyrum was among the first to accept the mission of his brother, and during the days of the translation of the Book of Mormon, he encouraged and assisted his brother, Joseph, and was honored as one of the eight witnesses who beheld the plates

(Continued on page 414)



THESE MASKS OF THE PROPHET (LEFT), AND THE PATRIARCH (RIGHT), WERE MADE IN NAUVOO AFTER THE BODIES OF THE MARTYRS WERE RETURNED FROM GARTHAGE. THE MASKS HAVE BEEN STUDIED BY SCULPTORS AND PAINTERS BEFORE PRODUCING MONUMENTS AND PAINTINGS OF JOSEPH AND HYRUM SMITH.

those powers concerned all living in this dispensation. Because of this power and authority which was to be used for the redemption of all who would repent from sin, they were hated. They had testified that Jesus Christ lives; that he is in very deed the Redeemer of the world. They spoke from knowledge for they were witnesses of this truth, for

to enlighten the humble and contrite, and to the condemnation of the ungodly.

Thy brethren have rejected you and your testimony, even the nation that has driven you out;

And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily.

LIFE affords few opportunities better to know a man intimately than to work by his side year after year. Such circumstances provide for an accurate appraisal of character as men share ideals, exchange loyalties, and radiate innermost thoughts across desks or about work tables. Men so closely associated find no use for sham or pretense, for one's true character is soon known and he is appreciated for what he actually is.

So it is with those of us who have been privileged for many years to associate with Elder Mark E. Petersen, recently chosen and ordained a member of the council of the twelve. He has been "chief" to scores of us for a long time now and we have been deeply appreciative of this association.

We have been increasingly aware, these many years, of his worthiness, of



MARK E. PETERSEN *of the*

By HENRY A. SMITH

*Editor, Church News Service,
Deseret News*

his great, though simple faith, of his sincere devotion and loyalty and we know, through participation, of his capable, industrious, and wise leadership. And now we rejoice to the fullest in these new honors that have come to him and in the fact that these qualities we have long seen have been recognized by the inspired leadership of the church in giving him this new honor and greater opportunity for service.

Mark Edward Petersen has risen from a humble station in life to merit such recognition. To know him is to be acquainted with a man who is chivalrous, who is kind and considerate of others, and yet who combines this humility with a radiant personality. Added to this there is an intelligent, driving force which goes to the heart of a problem for a wise solution. Despite his youthfulness he is an experienced leader of men who inspires trust and who is approachable. He has the confidence of his associates and has been a source of comfort and inspiration to them on many occasions.

The new apostle's career touches upon many fronts. To get a better picture of him and his accomplishments he must be seen in his home, at his work, in the performance of his church duties, and in his civic associations.

He was born in a humble home in Salt Lake City, just across the street from the present location of Church Welfare Square, now a city landmark. His early home life was simple and unpretentious, and he was helped along life's pathway by the loving hands of humble parents. They were Danish converts who migrated to the land of Zion for the sake of the gospel of Jesus

Christ. They gave their son access to their most valued possession—a testimony. Theirs and his is a faith that is unwavering in acceptance of the divinity of the Savior and the divine mission of the Prophet Joseph Smith.

These parents, now grown older, live today to reap a reward for their integrity and faithfulness and to rejoice with this son and his other loved ones in the signal honor his church has bestowed upon him.

Elder Petersen's early, formative years revealed many unusual traits of character which attracted the attention of his boyhood companions and the teachers and leaders in the Twenty-sixth Ward of Pioneer Stake, where he lived until he was a young man. They learned to respect him for his integrity, his sincerity, and the marked qualities of leadership. As did others of his family, Elder Petersen went to work early to help win some of the blessings of life. He carried newspapers and worked after school and during vacations assisting his father, who was a building contractor. His education was secured in the grade and high schools of Salt Lake City and at the University of Utah.

Then there is the home life which he and Emma Marr McDonald began to make for themselves when they were married in the Salt Lake Temple, August 30, 1923. Coming, herself, from a home where faith, devotion, and loyalty

abounded, she brought these with her in full measure. Adding her lovely personality and humility, Emma Marr Petersen has immeasurably contributed to the sweetness which prevails in the home of this new apostle, and she has been a source of inspiration and support to her husband in all his achievements. They have two delightful daughters, Marian, seventeen, and Peggy, twelve.

ELDER PETERSEN went on a mission in 1920 from the First Ward of Liberty Stake. This mission was to Canada and during the two years there he had many unusual experiences which strengthened his faith and gave early indication that his was a choice spirit entitled to the promptings and inspiration of the Spirit of God.

When he returned home he went to work in the editorial department of *The Deseret News* as a reporter. His ability as a writer and newspaperman sent him to the top of his profession. He became successively a copyreader, news editor,

city editor, managing editor and, in 1941, became general manager of the official church newspaper. His successes in the newspaper field were never made at the sacrifice of any of the ideals he held dear from his early youth. He humbly acknowledges the hand of the Lord in the achievement of any successes that have been his.

Elder Petersen is a clear thinker and able writer. He has already made many contributions to church literature in the form of features, editorials, and radio addresses. His new calling will add many more opportunities for this talent to be used in the work of the church and the preaching of the gospel. He is also a very able speaker and for a number of years has been in great demand among the wards and stakes of Salt Lake City and vicinity. Now the remainder of the church will have opportunity to enjoy the inspiration and sincerity of his addresses.

FOR one of forty-three years, Elder Petersen has had an unusually prominent church career. He has served as a member of the high council of the Liberty and Highland stakes and as a counselor in the presidency of both the Liberty and the Sugar House stakes. At the same time he has been a member of the board of directors of the Genealogical Society of Utah since 1934, and prior to that time was a member of the convention force of the society.

He is an enthusiastic temple worker and has devoted much time and effort to this work as well as to genealogical research. He is an expert in the field of research and an entertaining and inspiring speaker on this subject.

As a business and church leader Elder

Petersen has found and availed himself of many civic opportunities. He holds membership in a number of organizations and has addressed many other clubs and civic bodies throughout the intermountain country. His civic activities have won him many close friends who are not members of the church and among the many hundreds of messages of congratulations and good will received by him on his new appointment, were scores of them from these non-member friends and associates. They universally expressed their pleasure at the new honors that were his and extended their good will and prayers for his success and happiness.

At the present time Elder Petersen is vice president of the Salt Lake Kiwanis Club, and is on the board of directors of the Bonneville Knife and Fork Club, the Salt Lake Visiting Nurse Association, and the Utah Manufacturers Association. He is also a member of the Salt Lake Chamber of Commerce and other civic and business groups.

The appointment of Elder Petersen to the council of the twelve follows the naming to that position of three other young men in recent years. Thus the junior four members of this council are still in their forties. Elder Petersen, who will be forty-four on November 7, 1944, is the youngest member of the Twelve.

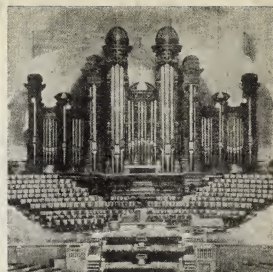
Elder Petersen brings to his new position the qualities of leadership and ability needed by one who stands in the high councils of the church. To these he adds a likeable personality, a friendship, sincerity, faith, and a loyalty that is unsurpassed. He launches upon this new career with the love and blessings of Latter-day Saints everywhere and with the support and prayers of all who know him personally—for to know this new apostle intimately, as many of us do, is a source of personal joy and inspiration.

God bless our "chief" in his new assignment.

Council of the Twelve

—Photograph courtesy Salt Lake "Tribune"

SISTER PETERSEN AND DAUGHTERS.
MARIAN (standing) AND PEGGY (seated with violin)



Temple Square Broadcast

RECEIVES

1943

George Foster Peabody
Award

THE traditional broadcast from Temple Square, which completes its fifteenth consecutive year of nationwide performance in July, was accorded the distinction of receiving the much sought George Foster Peabody Award for 1943. In its news release concerning this recognition, the Columbia Broadcasting System had this to say:

CBS was informed of its winners in a joint announcement by Edward Weeks, editor of the *Atlantic Monthly*, who is chairman of the Peabody board, and John E. Drewry, dean of the Henry W. Grady School of Journalism, University of Georgia at Athens.

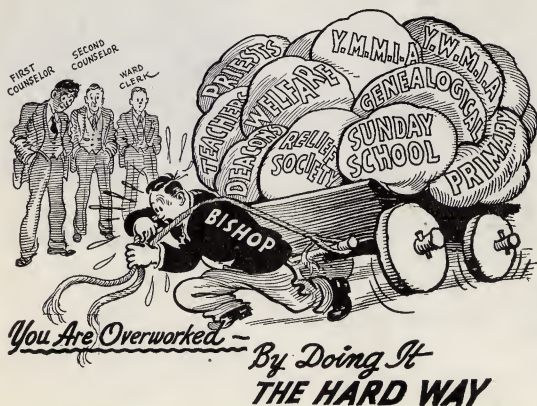
The Peabody Awards are administered jointly by Dean Grady and the National Association of Broadcasters. Selection is made by sifting hundreds of entries made by stations throughout the country. Announcement of presentation of the 1943 awards is to be made later.

The KSL-Salt Lake City "Music and the Spoken Word" features the Salt Lake Tabernacle Organ and Choir. This famous musical aggregation had its 772nd nationwide performance on April 30, 1944. It has been a CBS Sunday feature since September 1932, and is believed to be the oldest continuously presented nationwide network program in American radio history. It originates in the Salt Lake Tabernacle on Temple Square, and presents the world-famous organ and a 300-voice choir made up of doctors, lawyers, high school students, mechanics, grandmothers, business men and others—from all walks of life.

Choir singing is directed by J. Spencer Cornwall; Richard L. Evans is radio producer, commentator and author of "The Spoken Word" on the program. Alexander Schreiner and Dr. Frank W. Asper are Tabernacle organists; Wade N. Stephens is assistant organist, Richard P. Condie is assistant choirmaster, Lester F. Hewlett is choir president, and Stanley Rees is radio operator.

THE HARD WAY *or* THE RIGHT WAY

By
Marvin O. Ashton
OF THE PRESIDING BISHOPRIC



BISHOP: Are you doing it the Hard Way or the Right Way? Bishop, do you occasionally step aside and watch yourself go by? Will these two sketches help you get away from yourself to really see yourself? If you are doing it the hard way, in the first place it will kill you off quickly; and in the second place you are depriving your people of the blessings of team work.

"Work for everybody and everybody working" is one of the very best slogans adopted by a ward or stake. There will be occasions when you feel that a certain responsibility, because of your position and because of your experience, had better be done by yourself. That is as it should be; that's why you were chosen bishop, but don't forget you are made bigger and more valuable as you delegate authority. Men and women grow by making mistakes. Get the key people of your ward accustomed to making decisions—that's what makes them valuable. Let them know you depend upon them—they'll be there with the goods. It's the same with a ward as it is with a family—a wise father and mother have their children make their own decisions. They stand on their own feet; they "paddle their own canoe." In such an attitude the parents are developing real men and women.

Sometime ago a road builder took a contract to build a road somewhere in Idaho. This contractor had working with him a young nephew—the latter was aggressive, dependable, and full of spunk and, thought his uncle, "I'm going to try him out. I'll see what's really in him. I'm going to put him on his own." The next day the following conversation took place: The uncle said, "Bill, I've just taken a contract to build that twenty-mile road." The boy, "Unc,

that's swell. We'll give her fits, won't we?" The contractor, "Bill, I've been thinking, how would you like me to give you the equipment and men, and you build that five-mile stretch in the valley?" Bill, "Unc, do you think I can?" Uncle, "Bill, I think you can." Bill, "We're on. I'll give her all I've got."

The twenty-mile road was started, and Bill with his men, caterpillars, drags, bull-dozers, etc., was making the rocks fly on the five-mile road. All the ambition and initiative of youth was in high gear. Things were going great, the contractor was happy; so was Bill. Yes, and Bill's men were happy, too. They liked the kid. But life doesn't always

run too smoothly, neither does road building. It started to rain—all one day—then the next—yes, and the third and fourth days. Everything now was mud and more mud. It was a time contract, and the road must go through. But the more youth and energy displayed itself to get out of the hole, the deeper everything mired. Bill became serious. One caterpillar (let's call it a cat) found itself up to its belly in mud. Bill sent the second cat in to rescue it. The latter found itself up to its hips and helpless. Bill had one cat left, and, lo and behold, in its effort to help out its companion cats, it too floundered and half tipped over. Now Bill was in real trouble. He knew it, and so did his men. But what made matters worse than ever, at this particular moment, along came the big boss—the contractor of the twenty-mile road. What would he think? What would he say? What would he do? But the boss was a general. The boss was using his head. Just what did he do? With his hands in his pockets, whistling, under full control, he sized up the situation in a jiffy. "Well, boys, you're in a little trouble. I've some myself. Well, good luck." He walked away leaving that fine Bill with his men to get out of the mud themselves. They did. It was their responsibility. They got into a huddle, upheld the hands of their kid boss, and

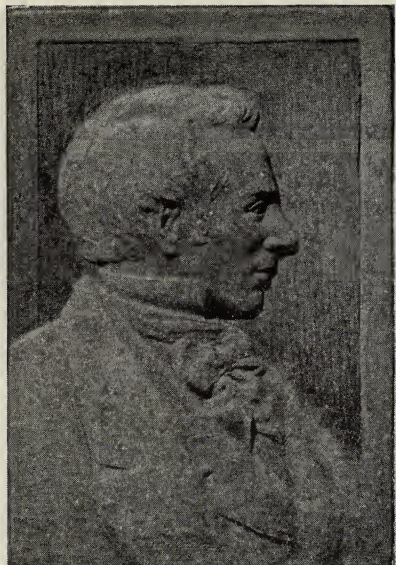
(Concluded on page 411)

"WORK FOR EVERYBODY *and* EVERYBODY WORKING"



The *RIGHT* Way

—Illustrated by Nelson White



JOSEPH SMITH

JOSEPH SMITH

A Prophet

By JOSEPH F. SMITH

Patriarch to the Church

*From an address
delivered before
the Logan
L.D.S. Institute
Sunday, February
6, 1944*

IN thinking about our present debt to Joseph Smith, I have been impressed, as I have not been for a long time, with history's importance.

We have become accustomed to speaking of the Egyptians and the Babylonians and the Greeks, and even the Romans, as the ancients. We study "ancient history." I think we have mis-called that history "ancient." The point of view seems wrong. I think the Babylonians and the Egyptians were not the ancients. They were the youngsters. We are today really the youngsters because we are the accumulation of the past. We are what we are because of what has gone before. And I think if we would study history with that in mind, it would take on a new and important significance for us. A real study of history, which is not a mere memorization of chronology, would be a great aid in helping us to avoid pitfalls and to solve many of our problems.

Nearly a million people are where they are today because Joseph Smith performed the work he did. I am perfectly aware, of course, that their being here has a good many antecedents; but in terms of contemporary history, the first one is Joseph Smith. John Henry Evans, in his book, *Joseph Smith, an American Prophet*, suggests that it is time the Latter-day Saints rediscover Joseph Smith. We know his name; we have heard a good deal about his work; but I am confident that we do not know enough about him. We have lost him to a certain extent in a morass of words; I should like to call attention to the fact that whatever Joseph Smith was in the way of a social leader, whatever he

was as a civic designer, whatever he was as an organizer, whatever he was as an economic planner, and he was all these things, he was—and is—primarily a prophet. I daresay that there are very few who upon occasion have not doubted that. It's a doubt that young people don't express very loudly because if they come from good Latter-day Saint homes it is not exactly a tactical thing to dash in and say, "Father, I do not believe Joseph Smith was a prophet." It is not a disgrace to entertain such a doubt. Honest doubt was never shameful. As a matter of fact, the very work that Joseph Smith himself did received its initial impetus from his own doubt as he looked about him at the religious turmoil of the time. He seriously and honestly doubted that genuine religion was to be found amidst such secular strife.

Honest doubt is a salutary thing. Dynamic doubt is a good thing. A lazy doubt is a bad thing, as a lazy anything is bad.

WAS Joseph Smith a prophet? There are some learnedly stupid folk who arrogantly proclaim they will believe nothing that cannot be "scientifically" proved. You never hear a great scientist make so fatuous a declaration because the great scientist knows that there are some things, there are many things, which will not submit to purely "scientific" analysis. The "scientific" method will prove certain types of phenomena, but there are many things that cannot be proved "scientifically."

You can't prove that Isaac Newton ever saw an apple fall off a tree. How-

ever, to prove "scientifically" that Joseph Smith was a prophet, can be done. Let us turn to the Doctrine and Covenants.

To be really "scientific," we should turn to an edition of the Pearl of Great Price that was published in 1851. There is indisputable evidence that what is now recorded as the 87th section of the Doctrine and Covenants was in print at least nine years prior to the outbreak of the Civil War. If Joseph Smith had never written or said anything other than that which is recorded in the 87th section of the Doctrine and Covenants, events from 1832 to the present time coupled with this pronouncement, would prove him a prophet beyond all logical contradiction. If a prophet is one who accurately foretells that which will come to pass, then the 87th section coupled with the events subsequent to its first publication, including events of the very moment we are living, is proof—proof positive beyond all logical contradiction, that Joseph Smith was a prophet. The section is very short. As I read it, bear in mind what has happened in world history from 1860 to the present moment. This revelation was given, as a matter of fact, in 1832, on Christmas day, a good many years before the Civil War broke out.

Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls:

And the time will come that war will be poured out upon all nations, beginning at this place.

For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

And it shall come to pass after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

At the present moment, what country, however small, is unchanged, untouched by the present conflict? It is true that there are a few countries, which, technically, according to international law, are not at war, but every one of them has had its economy disrupted, every one is suffering as a result

(Continued on page 409)

JOHN D. GILES

Honored

THIRTY-YEAR VETERAN AWARD CONFERRED BY THE NATIONAL COUNCIL OF THE BOY SCOUTS OF AMERICA.

THE Thirty-year Veteran Award of Scouting has been conferred on John D. Giles, director of the Bureau of Information at Hill Cumorah, Palmyra, New York. The award was made at a meeting of the Scouters of Ganargua District, Finger Lakes Council, at Palmyra, Wayne County, New York, Tuesday, April 25, 1944, by John W. Tripplett, of the Division of Personnel, of the National Council, Boy Scouts of America.

In a letter to Brother Giles, Dr. Elbert K. Fretwell, chief Scout executive, writing for the Boy Scouts of America, had this to say:

Mr. John D. Giles
R.D. 2, Hill Cumorah
Palmyra, New York

Dear Mr. Giles:

After three decades of scouting in America, we find that there are a number of men who began their service to boyhood, through scouting, in the first few years of its organization.

For thirty years, now, you have invested your time, your thought, your energy and your skill for the benefit of others. I think you will agree that it has been truly a worthwhile investment. With each year you have gained new experience, a broader vision and a better understanding of the character of scouting, and the opportunities for scouting to contribute to the development of the American way of life.

The Boy Scouts of America during the past thirty-three years have been fortunate in securing the support of men who have stayed with scouting over the years. Possibly the greatest single asset of the Boy Scout movement today is the large number of Scout leaders who have not only enthusiasm and energy to devote to scouting, but who have also the benefit of experience and years of service in scouting.

Let me take this opportunity to congratulate you upon having attained this splendid record of service, and may I at this time express the hope the years ahead will be by far the best of your entire scouting experience.

Very sincerely yours,

BOY SCOUTS OF AMERICA
Elbert K. Fretwell (signed)
Chief Scout Executive

John D. Giles, who will be remembered by *Era* readers for his many years of service to this magazine, and for his service to M.I.A. and to the cause of boys and young men, entered scouting August 8, 1913, only three months after the national Scout program was accepted by the Y.M.M.I.A. He served for four years as district commissioner of Ensign District (En-

sign Stake). M.I.A. records show that this district was the first in the church to have a registered Scout troop in every ward in the stake.

He was advanced from district commissioner to district chairman, and, later in 1928, became chairman of the Educational Publicity committee of the Salt Lake Council, and a year later was appointed chairman of the Troop Organization committee.

He served in this capacity nearly fifteen years, which is the longest period of service as committee chairman since the organization of the Salt Lake Council. He served on Leadership Training and Advancement committees, and as general chairman, and later as attendance chairman of annual meetings, and also served as chairman of the committee on Distributors of Scout Equipment and other temporary committees.

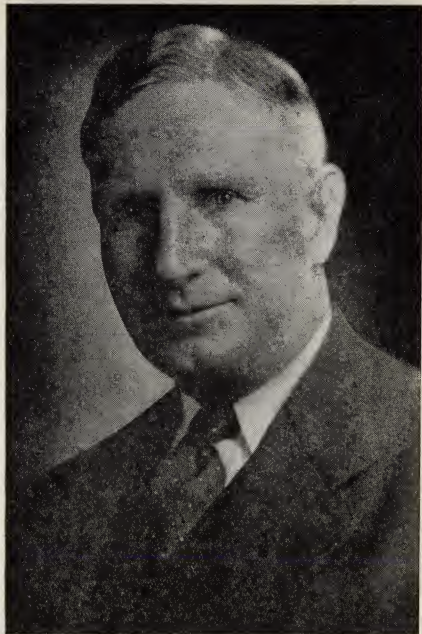
In 1935 he was awarded the Silver Beaver for "outstanding service to boyhood."

In 1931 Brother Giles was appointed field representative of the Y.M.M.I.A., and assigned to the supervision of Scout, Vanguard, and M Men programs. In 1933, he was appointed chairman of the Vanguard committee and was chairman when that program was merged with the national Explorer program. In 1937 he became field supervisor of the Scout, Explorer, and M Men programs.

In his long years of service to the cause of boyhood, field service in scouting for the church was paralleled by similar service with the Aaronic priesthood and the Aaronic priesthood correlation and extension plans, which have now been succeeded by the Boy Leadership plan.

In 1937 Brother Giles served as chairman of the Utah and Idaho Scout councils which sent six hundred L.D.S. boys to the Boy Scout Jamboree in Washington, D.C., visiting important places in church history en route.

As would be expected by all who know Brother Giles, and as would be



JOHN D. GILES

expected from the unusual record cited above, when he went to Palmyra, for other purposes and duties, he nevertheless interested himself in boys there, as he always has, wherever he has been, and, in 1943, organized Troop No. 61 at Palmyra, first L.D.S. troop in the Cumorah area, and is now its scoutmaster.

In writing, at our request, of the Ganargua District (named for most prominent stream near Palmyra, Brother Giles has these interesting historical sidelights to give:

Palmyra, New York
April 29, 1944

I cannot imagine a place where I would rather have received such an award than in this historic place. . . . The council office is at Geneva on historic Seneca Lake, where many of the early baptisms took place, including those of Joseph Smith, Sr., his wife, Lucy Mack Smith, and others, on April 6, 1830, a few hours after the church was organized. Parley P. Pratt, grandfather of Sister Giles and great-grandfather of my children, also was baptized here. . . .

The Improvement Era joins the many friends of John D. Giles in extending to him congratulations, and an inexpressible appreciation for the manner in which he has touched for good the lives of a host of boys, many of whom have now taken their places in the world as able and useful men, better in countless ways for having come within the sphere of John D. Giles' influence.

LETTER TO JOSEPH SMITH

June 27, 1944

By William E. Berrett

EDITOR, THE DEPARTMENT OF EDUCATION—INSTRUCTOR, THE L.D.S. MISSIONARY HOME
PRINCIPAL, WEST SEMINARY—TEACHER, L.D.S. BUSINESS COLLEGE

My Beloved Joseph Smith: I do not know why I am writing this letter, for even as I write I am aware that you have been dead these hundred years. Perhaps it is because I know that that body, felled by the mob on that fateful June afternoon, was not you at all, that you are alive and vibrant now as in those days when you stirred the world with revealed ideas and moved people with fearless actions.

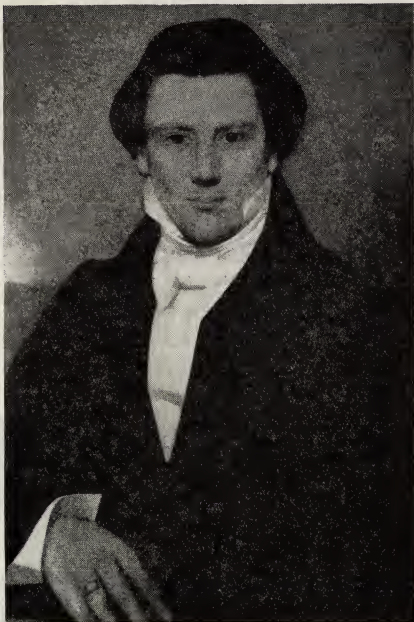
Certainly the work you so nobly began is going forward as though your hand were reaching out through the years to guide it, and as I contemplate the million souls whose lives are patterned on the ideas God unfolded to you, it seems only that I am viewing you in your maturity and witnessing a mighty strength which I might have missed had I walked in your sight in those formative years.

And yet—would that I had known you. Would that I might have felt the kindness of your glance, the sympathy of your voice, and the tenderness of your hands. I might almost have become for a time your enemy to have felt the deep fervor of your forgiveness. To have received such a letter as that you sent to William W. Phelps, after he had wronged you, would have been sweet indeed. I quote lines from it now to show you how I treasure and remember them after all these years:

You may in some measure realize what my feeling, as well as Elder Rigdon's and Brother Hyrum's were, when we read your letter—truly our hearts were melted into tenderness and compassion when we ascertained your resolves. Inasmuch as long-suffering, patience, and mercy have ever characterized the dealings of our Heavenly Father toward the humble and penitent, I feel disposed to copy the example, cherish the same principles, and by so doing be a savior of my fellow men.

It is true that we have suffered much in consequence of your behavior—the cup of gall, already full enough for mortals to drink, was indeed filled to overflowing when you turned against us. One with whom we had often taken sweet council together, and enjoyed many refreshing seasons from the Lord—had it been an enemy, we could have borne it.

Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal. . . . Come on, dear brother, since



THIS PORTRAIT OF THE PROPHET JOSEPH SMITH IS TAKEN FROM A PHOTOGRAPHIC REPRODUCTION THAT HANGS IN THE OFFICE OF PRESIDENT GEORGE ALBERT SMITH. THE ORIGINAL, FROM WHICH THE PHOTOGRAPH WAS MADE, IS AN OIL PAINTING MADE DURING THE PROPHET'S LIFETIME, BY E. J. DAVISON.

the war is past—for friends at first, are friends again at last.

The spirit of compassion and forgiveness in that letter wipes from my memory all the lies and evil things which men have told me of you.

You must know, all too well, how men and women by the thousands have written about you until copies of their works crowd the shelves of the church library. But none of those who sought to tear you down has attracted more than passing notice and their books have long since been forgotten.

It is significant that of all Americans who lived a hundred years ago I know you best and honor you most. Strange that you who never knew me at all should have so affected my life. The principles you taught have been a guide to me since I have been old enough to read.

The great thoughts you put into imperishable words flash before my mind with vividness at this moment like a never-ending review. Coming out of your communions with the Lord, the words take on an immortality as they fall from your mouth as if the mere passing of your lips touched them with truth.

When you declared, "The glory of God is intelligence, or in other words, light and truth," you put forever in your debt all those who seek God in an enlightened age. But you have not only brought light upon the nature of God, you have caused me to realize that man is his offspring, and thus created the only possible postulate upon which can ever be built a lasting brotherhood among men.

In an age of skeptics and doubters you have found purpose and design in creation. An entire philosophy might be built upon that grand sentence found in your translation of the Book of Mormon, "Men are that they might have joy." That idea bespeaks the death knell of the ascetic—it is the passport to wholesome recreation and joyous living. You would take pride in the program for happiness which that idea has called forth in the church you brought into being.

You dignified both God and man when you brought to light God's pronouncement, "This is my work and my glory, to bring to pass the immortality and eternal life of man."

The age-old turmoil of Christian thought over the place of wealth seems childish when I read these glorious lines:

Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.

But before ye seek for riches, seek ye for the kingdom of God.

And after that ye have obtained a hope in Christ ye shall obtain riches if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and to administer relief to the sick and the afflicted.

That statement alone will be an eternal
(Concluded on page 412)

BLESSING OF EARTH

By Lisbeth Smith

"FOR goodness' sake!" Trude cried desperately. "Can't you put down that duster and forget your housework for a second? You're about as comforting to talk to as a carpet sweeper!"

No wonder she was angry! Dashing through the back yard, as soon as she'd looked into the empty mailbox, to Jen's without even changing her rumpled gingham housedress or recombining her long, plumbblack bob. Expecting Jen to sympathize—and then—

Jen bent her soft russet bob closer to the Windsor chair she was dusting. "I can listen while I do this," she said quietly.

"Well, I can't talk while you're fussing about! Honestly, Jen, what's come over you lately?"

For an instant the woman's gray eyes grew wary, then she shrugged. "Will it help your troubles any to have my house untidy?"

Trude's young, oval face tightened with misery. "Haven't you any feelings? And your own husband in the army, too—"

Jen rose, smoothed her neat white housedress, and folded the dustrag precisely. "You're forgetting," she said, "that I don't have to worry about Hal. On account of the three children, and his experience in aeronautical engineering, they'll probably keep him instructing at the flying school in Texas until the end of the war."

"And you're not going to disturb yourself about anyone else!" Trude plucked nervously at her handkerchief. "Oh, I'm sorry!" she rushed on in quick apology. "But I'm so darned upset!—It's been ten days now, and no word from Justin! Do you think he's—gone abroad?"

Jen straightened the magazines as if she didn't hear. "Come on in while I finish up the kitchen," she said. "You can have a bite of breakfast. You probably forgot to eat!"

"Breakfast!" Trude swung the kitchen door shut viciously. "I couldn't swallow a crumb!—He's a pharmacist's mate, Jen! He said they might be needing him almost any day!"

Jen looked at the bright green clock over the bright white sink. "You'll be late for work!"

"I'm not going to work!" After all, her lawyer brother, Joe, was her boss, and she lived with him. He knew how miserable she was. He knew that her nerves were ready to snap—

"Isn't it a little unfair to desert Joe's ship right now," Jen asked, "only two weeks before he goes into the navy himself? He must need you pretty badly to help him wind up all his business first."

Trude sat down wretchedly at the

kitchen table, and rested her head on her hands. "Look—" she began. But how could she explain her anguish about her fiancé to a comfortably married woman like Jen? There were only a couple of years difference in their ages but, especially lately, there seemed to be a generation's space in their feelings. Jen's husband was safe as an instructor, her two growing girls and baby son were safe at home, and her eternal housework kept her everlastingly occupied. In spite of war, she actually seemed unruffled and contented.

JEN was busy, of course, although the dishes had long ago been washed and the linoleum scrubbed until it gleamed. From the drawer underneath the dish closet she was taking out knives and forks. She wrapped them into a spotless towel and, moving Trude's elbows from the table, spread the silverware on its enamelled top.

"There!" She put a jar of polish and a soft rag in front of her friend. "If you're going to be here awhile, you may as well keep busy. How's for polishing these? Then you can rinse them off and shine them, while I get at the woodwork in the girls' room. O.K.?"

Trude was too hurt to protest. Numbly, she watched the other woman arm herself with pail, brush, soap, and cloths, and go, her face pale and unmoved, methodically out the swinging door.

A friend in need, all right! Trude thought ironically. Well, she couldn't feel any more unhappy at home. She got up to go, but the thought of her own house, empty, except for a new maid, stopped her. She put her elbows back on the table and accidentally knocked off a fork.

"Damn!" Stooping, she picked it up and idly scooped

some of the cream and smeared it on. She tried another—then another. Now the knives. The motion was relaxing. She went on to the spoons and salad forks. By the time the whole set lay covered with white on the table, she had developed a technique for reaching every crevice.

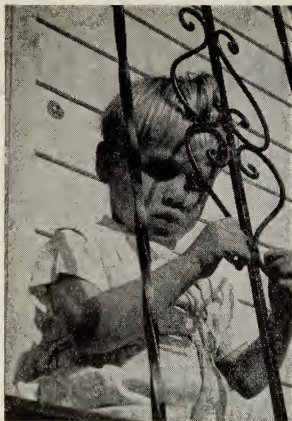
Well, her bridges were burned! She couldn't leave the things "goed" up like that! Twirling the faucet, she filled both sides of the double sink, and doused them in the first tub, then rinsed them off in the second. There was a pile of clean dishtowels on the pantry shelf. She shook one out and, attacking the silver one at a time, polished each until it glinted.

You felt as if you'd really done something when you saw how grand they looked! Only plate, but they seemed like brand new, embossed sterling silver! What else could she tackle? She opened the cupboard beneath the silver drawer. Pots and pans hung in perfect order, clean, but not shining as they used to in the days when Jen had plenty of Brillo. Would the silver polish work on them? (Continued on page 402)



SHE THOUGHT OF HIM AGAIN BUT
IN A STEADIER PERSPECTIVE

—Illustrated by
John Henry Evans, Jr.



CAGE

Getting the child to play he's in a cage makes a game out of picture taking. This gives him a feeling of importance to which he will respond.

MOST photographic materials have been turned to military use. This does not mean that we must stop taking pictures. Family snapshots are traditional like pumpkin pie and we hate to think of any future without a family album. A picture, say the Chinese, is worth a thousand words.

But we are going to have less film with which to take these pictures. This is actually something to be desired rather than regretted. Many photo-finishers feel that nearly half the films they process are virtually wasted—either over-exposed or under-exposed or showing little thought and choice.

Oh, the one of Aunt Matilda bears a reasonable resemblance, all right; only she looks as if she were posing for a back-straightener ad. And you can hardly find little Joe. Uncle Fred is squinting from the sun, and it's so hard to tell just where his bald head ends and the sky begins.

Everyone takes pictures and everyone makes mistakes in taking them. Our purpose, then, should be to make fewer mistakes, to have better pictures with less film.

Classes—M.I.A. groups, for example—could be organized to take actual instruction, and to bring in photographers for criticism. Almost every community has a camera enthusiast or a commercial photographer who would help.

A fascinating hobby either for individual or group would be making a collection of outstanding temple photographs. An exhibit could be made of these photographs which could be sent from ward to ward. This would not only serve as a stimulus for the instructions but would also have an outstanding spiritual effect.

BEFORE we can make a good picture we must be able to make a good negative. It is impossible to purchase

BETTER PICTURES

with Less Film

By WILLARD LUCE

a reliable exposure meter at the present time, but exposure guide charts, doing away with guesswork, are available for a dime.

If your happens to be a box camera with only one shutter speed and only one opening you must use the camera only when the light is about right. Consult your photo-finisher. If your negatives are very dense because of over-exposure, take your pictures either earlier in the mornings or later in the afternoons. If they are thin because of not enough exposure, take them when the light is brighter.

Perhaps the most common fault with amateur photographers is poor selection of background. I have seen almost everything used for a background from billboards to Monday's wash. The trouble with such backgrounds is that they are so cluttered and so obtrusive that the central subject is lost.

A plain sky makes an excellent background for a person. With proper filters and film the sky can be made almost any shade from pure white to pure black. A light gray sky is usually preferable. This sky can be secured with panchromatic film without a filter, or with orthochromatic film using a light yellow filter. A piece of yellow cellophane stretched over the lens makes an acceptable filter.

A filter absorbs some of the light, making it necessary to give a longer exposure.

When most people face a camera they seem automatically to "freeze." The photographer has the job of helping them relax. A person is more relaxed sitting down than standing up. He is more relaxed leaning against something than standing straight. He is more relaxed when doing something.

A pet introduced into a photograph not only helps the person relax but also aids in the composition and adds a great deal of human interest. An apple will help any miss forget her awkward

hands, while a comb and brush will busy almost any youngster and help him forget that goofy gadget called a camera. When at a loss what to have a youngster do, just watch him for fifteen minutes. He'll do enough interesting things for several good pictures. If you'll make a game out of it, he'll more than cooperate. You might ask him to see if he can do such and such again. You might ask him to pretend he is a big bear in a cage. You might ask him to pretend he is watching a parade, or any number of other things.

One belief that has spoiled a great many photographs is that the sun must be behind the photographer. There is only one place worse to have it, and that's down. Flat lighting, unless carefully handled, gives flat features which lack modeling and interesting tonal quality.

By moving the camera only a foot or so to one side you can change this. The only actual worry is that the sun might shine directly into the lens, and this won't happen unless you are almost facing it. But should there be any danger, move so that the camera is in the shade of a tree or building, or have another person stand so that he throws his shadow across the lens.

These are only a few ways in which you can improve your photographs and help save film. There are many others. Master these first, then you can master the others.



AN APPLE A DAY . . .

Giving persons something to do helps relax them. Eating an apple helps them forget the camera.

—Photographs by Willard Luce

The INFLUENCE



SHEPHERDS LEADING THEIR FLOCK INTO
THE SHEPHERD FIELD

—Photograph by Underwood & Underwood

I

THE CITY OF ATHENS

ANCIENT Athens was the largest of the Greek cities, and was organized into a municipal government, known as a city-state. It included three hundred and sixty villages with an area about as large as a modern county in America. To the Greek, his city was his country, and he had a strong love of freedom which made him independent. The Greek peninsula "was a complex of mountains, gorges, valleys, plains, swift-running rivers, bays, gulfs, and straits," and the small valleys supported small populations which were independent communities. The Greeks became sailors, and through them, the city-states came in touch with the countries of Palestine, Phoenicia, Egypt, and those as far east as ancient Babylon. Their contacts brought commerce and industry, literature and philosophy, astronomy and architecture, and gradually trade and travel spread over the entire Mediterranean area.

The Greek city-states introduced the idea of private property and the kings governed with a body of counselors, composed of the wise men of the people. A form of democracy became the prevailing civic ideal in the city-states, and was one of the chief contributions of Greece to political history. The two principal city-states were Sparta and Athens. Sparta was a military government and developed a system of military training for the youth which denied the boys all luxuries. "Self reliance, endurance, strength, skill in arms, and self-repression were their equipment." The large armies of today are reminders of the armies of Sparta.

Athens became the center of the fine arts—architecture, sculpture, poetry, painting, and music. Eudoxus was the father of astronomy, for he wrote a systematic description of the constellations of the heavens. To Aristotle may be fairly ascribed the origination of the science of zoology and botany. In medicine Hippocrates recorded the findings of many "priest-physicians" from all parts of the Mediterranean world, and

developed the idea of natural laws in the physical world. The Hippocratic oath is taken by medical students in our day when they are graduated in medicine. Hipparchus built an observatory at Rhodes and studied the heavenly planets. We have already pointed out in a previous article how the Athenians developed the most beautiful monuments of all time, and produced a literature and philosophy which have lived down to our day. In oratory and poetry, the Greeks reached the highest pitch of excellence. Under the Romans who had made the world Roman at the time of Christ, the great achievements of the Greeks became the inheritance of the western world. This is partly due to the fact that the Greek language is the most beautiful of all languages and the most capable of expressing all degrees of thought and feeling. Fortunate is the student who has studied Greek in his university courses today. Should any of the old Greek sculptors or philosophers who lived in Athens come back today, some of our buildings would remind him of the Parthenon and he would find us copying many features of Greek Architectural beauty. Up and down the Atlantic seaboard, through the Western Reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek revival spread. "I have noticed," says Dr. Tallmadge of the American Institute of Architects, "that the famous Tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its moldings and cornices."

The ideals of the Athenians are summed up in the young citizen's oath of loyalty, an oath which has won the admiration of the world:

We will never bring disgrace on this, our city, by an act of dishonesty or cowardice.

We will fight for the ideal and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to instill a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive

unceasingly to quicken the public sense of civic duty.

Thus in all these ways we will transmit this city not only not less, but greater, better, and more beautiful than it was transmitted to us.

II

ALEXANDRIA

AT the mouth of one of the western branches of the Nile River was the ancient city of Alexandria. Founded in the fourth century B.C. by Alexander the Great, a mighty king of Macedonia, who went out to conquer the world. He was a young man of twenty when he came to the throne and, organizing a large army, he was welcomed by the Egyptians as a deliverer from Persian tyranny. Establishing colonies of the Greeks in northern Africa, he finally established his sway over Palestine. Great changes were wrought by his conquests, and, as a result, the Greeks were turned to trade and manufacturing. Greek ships were in the waters of the world, and Alexandria became a large port of entry, and one of the wealthy centers of the world. It was a beautiful city, laid out in rectangular blocks and adorned with colonnades and statues. It had paved streets and a water supply, policing and lighting arrangements, theaters, gymnasiums, and parks. Egyptian princes founded the great Museum of Alexandria. This was the first real university in history, and was unequalled until modern times. The buildings had lecture halls, botanical and zoological gardens, an astronomical observatory, and a large library. Copies were made of all the books that could be found. In that day, the books were scrolls and were copied on parchment with ink made from a fish found in the Aegean Sea. The Alexandrian scholars divided their writings into chapters, so that the texts could be conveniently found on the rolls. Draper in his *Intellectual Development of Europe* tells us that the library of Alexandria served as a sort of great publishing house, for an army of editors and copyists was continually employed revising and duplicating its documents. To many of these documents we owe much of our knowledge of the wisdom of the Greeks. At the university was made the first translation of the Old Testament into Greek, the so-called *Septuagint*, which was done by seventy scholars, who were versed in the lore and history of the Israelites and who had accepted the sublime teachings of the Holy Bible.

To the museum came the renowned scholars of the Greek world. Foremost among them was Euclid whose geometry was used as a text book down to our own time. Eratosthenes set up sun

OF THREE ANCIENT CITIES ON *Civilization*

JERUSALEM, ALEXANDRIA AND ATHENS

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

dials and by measuring the angle of the sun, computed the circumference of the earth. A contemporary of Euclid and Eratosthenes named Aristarchus insisted that the earth revolved around the sun. This theory was established in the minds of the people of Europe when Copernicus announced the truth in the sixteenth century, that the sun is the center of the solar system. A student at the museum was Archimedes who discovered the principles of the levers, of the screw, and of specific gravity.

In this very brief statement of the grandeur which was Greece, we can see man's deep incentive to look beyond the surface of reality. Man from the dawn of human history has tried to lift himself to higher things until he has touched the infinite region of spirit. Some of the thinkers of Athens and Alexandria discovered a region of life beyond the reasoning faculty, a point of contact between the human soul and the unseen universe. In their ascending scale of knowledge, they discovered truth and goodness and faith and love. They knew the divine thought that was later taught by Paul the apostle:

Life should not only be progressive in the ordinary sense, with ever new insight, and ever fuller communion, and ever fresh discovery of the divine resources, but life should ultimately be connected with the All-knowing God who gave us life.

The men of Athens and Alexandria had a passion for perfection.

III

JERUSALEM

FAR back at the dawn of history, Jerusalem was a mountain stronghold. Some writers have asserted that the city was founded by Melchizedek, king of Salem, who met Abraham and his family as they came across the Jordan into Palestine from "Ur of the Chaldees." This was about 2100 B.C. Jerusalem was the village of a group of shepherds leading their flocks from day to day into neighboring territory to find fresh pasturage. Destiny set apart a certain Hebrew boy to lay the foundation of the Hebrew nation. Joseph, the great-grandson of Abraham, was sold as a slave into Egypt by his brothers. The boy won favor with the Pharaoh, became his minister and was permitted to bring his family to Egypt to escape a famine in Palestine. The father of Joseph, Jacob, was called Israel, so his descendants were "the children of Israel," or the Israelites. They remained in Egypt for centuries, and in the course of time the Israelites expanded from twelve families into twelve tribes. When the Egyptians began to enslave

B.C., they revolted from the Egyptians and under their leader Moses, they were guided out of Egypt to the "Promised Land" of Palestine. There were tribal dissensions, but after organizing a government and calling Saul, a courageous soldier, as king, the foundation of the Jewish state was laid. David captured Jerusalem and made it his capital. This was about 1000 B.C. Solomon, the son of David, succeeded his father as king, and the kingdom of Israel became united and flourished. Trade was set up with the people along the Mediterranean Sea, and Solomon built his temple, one of the great buildings of ancient days. On the death of Solomon, ten of the tribes revolted and set up an independent government, called Israel with its capital at Samaria. The other two tribes formed the small kingdom of Judah, with its capital at Jerusalem.

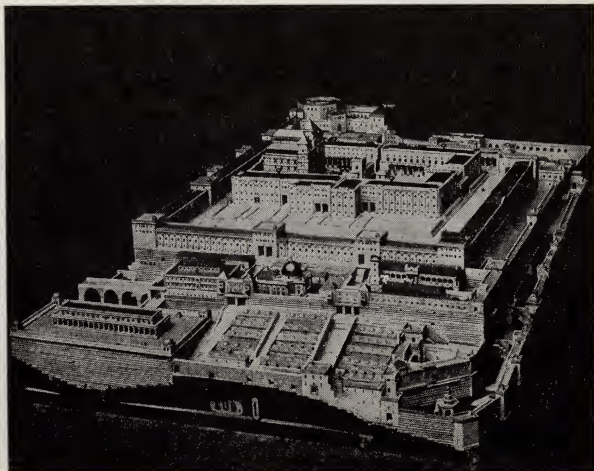
SCHICK'S MODEL OF SOLOMON'S TEMPLE,
JERUSALEM

—Photograph by Underwood-Stratton

The northern kingdom of Israel was on the road between Babylonian and Phoenician cities. The land prospered from industry, and with wealth came luxury. These ten tribes adopted the gods and moral standards of their neighbors, and in 722 B.C. Assyria carried twenty-seven thousand of them into captivity, and these people were so scattered that they became known as the "Ten Lost Tribes."

Jerusalem under Solomon became a great city. A water system was established, roads were built, the king lived in a "beautiful" palace, and Solomon's Temple became the center for the worship of the one known God. While Jerusalem was not naturally a place of fertility, as the city stood on a waterless plateau, yet it was here she arose and more than Athens or Alexandria or Rome, taught the nations civic justice and gave her name to the ideal city which men are ever striving to build on earth to be the city of God that shall

(Continued on page 407)



THOUGHTS FOR THE SERVICE MAN'S

THIRD IN THE SERIES

Quiet Hour

By *Hugh B. Brown*

COORDINATOR, LATTER-DAY SAINTS IN THE SERVICE
AND PRESIDENT, BRITISH MISSION

TO a group of pilots and cadets in an army chapel, the speaker read the scripture, "God created man in his own image, in the image of God created he him." "God gave man certain instructions called commandments," said the speaker, "and told him that all blessings are predicated upon obedience to law." He spoke of the immutable, inexorable law of the harvest, "As ye sow, so shall ye also reap."

"God is the Master Builder, the Great Scientist, the Loving Father, all-powerful, all-wise; but he, too, observes law, and he has said it is his work and his glory to bring to pass the immortality and eternal life of man. Just as the glory of God is intelligence, so man's glory will be measured by his intelligence, and this in turn will be shown by his knowledge of and obedience to law."

At the close of the meeting, some of the men asked the speaker some questions regarding laws and rules and regulations, and obedience, not only in military service, but in life.

One of the group, requesting permission to be entirely frank, said in effect: "We think there are too many rules and regulations anyway. Too much time must be spent in finding out just what one is supposed to do or refrain from doing. If there were fewer rules in the army there would not be so many men in guardhouses, less KP duty as punishment, and there would be a much better feeling between the men and their N.C. O.'s and officers, whose duty it is to see that discipline is maintained." Continuing, he said, "I am not so much concerned about the matter as it affects us while we are in the service, but the same line of reasoning bothers us when we

think of the laws of life, when we hear the gospel preached and reference made to sin and its consequences. On every hand and each hour of his life man is confronted with some law or regulation, some edict or commandment, each with its own punishment, each threatening dire consequences with seeming disregard for the sinner's knowledge of the law."

Another of the group took up the argument, and said it seemed to him that the Creator had arbitrarily written down a lot of "thou shalt not's" and then spent his time throughout eternity spying on violators and bringing them to judgment, all for his own glory. "What we want is freedom to do as we please, so long as we respect the rights of others. We object to prohibition, restriction, regulation, restraint; just let us be, to live our lives as we choose, and we'll risk the consequences."

THEN the speaker undertook to teach by parable:

A great airplane builder, after years of study and experiment, perfected a plane. He invented all the operating parts and related them one to another, according to the laws of aerodynamics. He had put much time and thought and love into its creation, and when it was completed he looked upon his work and called it good.

The builder called his son to him, showed him what he had made, explained to him the purpose of its creation, the importance and function of each working part, and their interdependence; told him that he had observed certain laws, as he invented and built the parts and fitted them together. He told of the fine adjustments necessary, and the need of exact tolerances. He explained that the success or failure of this plane would depend upon how strictly the pilot observed the laws upon which its flight depended.

The builder told his son that he was entrusting the plane to his care. He should become its pilot, and that therefore he should learn how to fly, how to operate the plane in all kinds of weather.

If the builder had used Bible language, he might have said, "Thou shalt" or "Thou shalt not." He would have given him at least ten commandments, probably many more, each with its reward or penalty. And among other things he doubtless would have said, "Thou shalt not take the plane into the air without first checking the oil and gas, nor permit them to be diluted or contaminated."

"Thou shalt not attempt to leave the ground without first obtaining a certain speed or to land at a greater or less speed than that which experience has shown to be safe.



CHAPLAIN
CAPTAIN REED G. PROBST
OF MALAD, IDAHO,
CONDUCTS SERVICES
IN
NEW GUINEA

"Thou shalt always take oxygen and a mask when intending to fly above a certain altitude, and in that higher altitude never fly for prolonged periods without using oxygen."

"Thou shalt make sure that the pipes between the gas tank and the engine are free from dirt, are not clogged or broken, for your life will depend upon an uninterrupted flow of power from that source."

"Thou shalt be constantly vigilant about altitude and speed, studying your maps and compass every hour. Seek frequent reports from headquarters on

fly this plane in my own way. The kind and quality of oil and gas I shall use is my own affair. I'll pay little heed to altitude or speed, nor will I be bound by foolish rules regarding the physical care of the engine, or its relationship to the source of power." So he flew into the higher altitudes, and momentarily enjoyed the intoxication of a rarified atmosphere. He discarded his oxygen mask, and in his delirium went into a dive and drunkenly enjoyed the exhilaration of the speed. Recklessly he said to himself, "I am the favorite son of my father; nothing can happen to me,

SERVICE MEN OF
ARMY, NAVY,
AND
MARINE CORPS,
LEAVING AT
SUNDAY MORNING
RELIGIOUS
SERVICES
CONDUCTED BY
CHAPLAIN THEO.
E. CURTIS, JR.,
IN HAWAII



the weather, and always heed the warnings given.

"You will frequently have access to radio beams by which you may check your location and direction. Observe the warning signals that you may not veer too far to the right or left, or lose contact with your base. Remember the personnel at the home base are your friends. They have access to information not available to you. Do not question the wisdom of their decisions."

Many other instructions and commands were given to the pilot before he took off, and the father bade him Godspeed and happy landing, with one last caution, "Thou shalt not strike a match near the gas tank. You have your free agency to do as you choose, but remember, if you disobey these rules, you and others will suffer or die."

The pilot noted all that his father had said, but thought him a bit old-fashioned and whimsical. He had his own ideas regarding the many instructions he had received, and the need of their observance. He took great care at first, as he knew his father was watching him, but soon he felt the thrill of release from restraint, and of the exercise of power, the pride of independent decision and achievement, and he began to wonder why his father had spent so much time on foolish rules and regulations. "Now that I am on my own," he said, "I shall

as he is so powerful that he can rescue me even from my folly. These rules and regulations may be all right for the common run of pilots, but see who I am."

WHAT would you men think of a pilot who acted in such a manner—how would you like to be one of his crew? Would you sympathize with his arguments if, after a crash, he should contend that the rules were useless anyway and that the effect of disobedience was disproportionate to the cause? Would you agree that a tiny spark should not cause a great explosion when it reached gas fumes?

Righteousness, which is obedience to law, exalts an individual as well as a nation; while sin, which is the folly of disobedience, deliberately taking the wrong road, doing things the hard way, is a reproach to any man.

Each man is the pilot of his own life, charged with the responsibility of the flight across the valley of life and over the hills of eternity. Keep this in mind as you ponder the thought that the Creator is your Father—heed his warnings, for his purpose is to help you make a happy landing. For this purpose he has made known the laws of life. He is the Master Builder who made man in his own image.

Profiles

(Concluded from page 362)

baptism necessary for his admission to the heavenly kingdom."

This was just one of the objections of the minister that was parried.

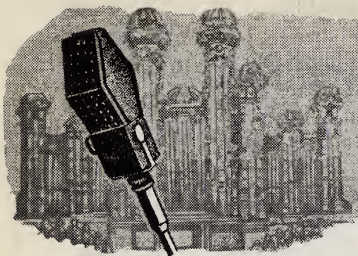
PARLEY P. PRATT DESCRIBES JOSEPH SMITH

PRESIDENT SMITH was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself. . . . His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart. . . .

He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him that were ever weary of his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could once get their ears.

I have known him when chained and surrounded with armed murderers and assassins who were heaping upon him every possible insult and abuse, rise up in the majesty of a son of God and rebuke them, in the name of Jesus Christ, till they quailed before him, dropped their weapons, and on their knees, begged his pardon, and ceased their abuse. . . .

Had he been spared a martyr's fate till mature manhood and age, he was certainly endowed with powers and ability to have revolutionized the world in many respects, and to have transmitted to posterity a name associated with more brilliant and glorious acts than has yet fallen to the lot of mortal. As it is, his works will live to an endless age, and unnumbered millions yet unborn will mention his name with honor, as a noble instrument in the hands of God, who, during his short and youthful career, laid the foundation of that kingdom spoken of by Daniel, the prophet, which should break in pieces all other kingdoms and stand forever. (Parley P. Pratt, *Autobiography*, pp. 47, 48.)



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

"You Don't Know What You're Missing!"

WE have all had the experience of being urged to do something against our inclinations, and sometimes against our better judgment, by those who persuasively use the argument: "O, come on and try it! You don't know what you're missing!" And, no doubt, many people, old and young alike, have been introduced to some good things and have also been introduced to some undesirable practices and places by this philosophy. Behind it, of course, is the reasoning that a man doesn't know whether he likes a thing or not until he has tried it. Sometimes this is true, and, being sometimes true, it may invariably sound like the best of logic until we carry it to some of its so-called logical conclusions, at which point absurdities become apparent; for example, you don't know what you're missing if you've never been in jail. You don't know what you're missing if you've never had smallpox. You don't know what you're missing if you've never fallen from a third-story window. But these are experiences which most of us are agreed we could very well get along without—and so it is with many of the things which others urge us to do which are contrary to our best judgment and the results of which we have seen in the lives of others, and have found them not to be good—even if we don't know precisely what we are missing. Sometimes there is found to be harbored a belief that one can't know what life is all about until it has been sampled rather freely and even promiscuously—the seamy side as well as the good. But to sample the seamy side of life, even in an experimental frame of mind with no serious intention of falling into false ways, is apt to make an unforgettable impression which may warp our thinking and our judgment forever after, and which may unintentionally lead to habits and practices which are both tenacious and damaging. And so, before we do something foolish or useless or questionable, there should be a much better excuse than merely the argument that we don't know what we're missing. This most certainly isn't a good enough reason. After we do know what we're missing, it may be too late. There is a very long list of things that it were much better to have missed, as the lives, and habits, and thoughts, and hearts of those who haven't missed them eloquently and sometimes tragically testify.

—Sunday, April 2, 1944.

Repentance—the Essence of Progress

IN considering great moral and religious principles, we are sometimes inclined to assume that they are idealistic rather than practical—that the benefits and penalties associated with them are virtually devoid of application so far as our commonplace daily affairs are concerned. But nothing could be further from the truth. Consider, for example, the principle of repentance, which many of us do not take very seriously, but which has an extremely practical significance in every phase of life. In a sense, no man moves forward in any particular without repentance, neither in the realm of material things nor in the realm of the spiritual. Changing from an old way of doing things to a new and better way is repentance. Increasing industrial efficiency is a kind of repentance—by the abandoning of wasteful methods and the following of better ways. Applying the newer discoveries of science in the treatment of human ills and in the creation of all desirable and useful things is a form of repentance. The growing up of a child is a kind of repentance as he modifies his conduct in accordance with increasing wisdom. And when an adult behaves in childish ways, to that extent he has failed to be governed by the principle of repentance—when he reverts to unenlightened practices, when he refuses to abandon old errors for new-found truth, when he persists in ways that have been condemned by the experience of society and by the laws of God. The unrepentant man turns his face to the darkness instead of to the light. He follows ways he knows to be evil—evil if only in the sense that his practice does not conform to the best available knowledge. In other words, when a man knows better than he does, to that extent he is unrepentant, and is, therefore, also unprogressive. He who doesn't repent of breaking the laws of health will pay the price of ill health. The institution or the man who doesn't repent of spending beyond his means, invites financial disaster. He who doesn't repent of wrong-thinking and wrong-doing will pay in personal unhappiness. To be unrepentant is to be foolish, unwise, and stupid, because it leads to failure. A successful life is a life of constant repentance, a life of striving toward perfection, a life that seeks earnestly to abandon errors of thought, of conduct, errors of habit and of attitude, and to return no more to false ways. In short, repentance is the very essence of progress, in material as well as in spiritual things, in practical affairs as well as in the realm of idealism, and no man can afford to be unrepentant.

—Sunday, April 23, 1944.

from Temple Square

Pigment to Our Thoughts

PERHAPS most of us have had the experience of looking down from great heights, or of peering into deep chasms, to find that we seem somehow to be drawn toward the abyss—in our thoughts and feelings, if not in an actual physical sense. Gazing into an abyss may have its attractions, but it is an exceedingly hazardous pastime. Gazing needlessly into voids of other kinds also has its hazards. It has long been recognized that people tend to take on the characteristics of the thoughts they entertain, and of the atmosphere they frequent. For example, it may be noted that many who deal with elements of crime and sordidness, even with the most unquestionable good intentions, find their thinking modified accordingly. Those who contemplate too earnestly the negative and undesirable phases of living, are in constant danger of becoming negative in their lives. Impressionable youngsters who are forever seeing and reading and listening to the wrong kind of stories are apt to find their processes of thought following channels that are not wholesome and that may have a blighting effect upon their outlook. Sometimes boys in crowds, in the spirit of foolish bravado, step into the wrong part of town, or into the wrong places, just to see what goes on. Often they find out, and by so doing, fix images in their minds which they are likely to dwell upon too frequently and to recall too vividly. Young people away from home sightseeing in sordid places may acquire some colorful tales to recount, but they don't come out untouched, because every impression that crosses our lives is there indelibly to be recalled, the undesirable as well as the desirable—and there is every reason why we should not go out of our way to mar the pattern of our thoughts—unless by so doing we can accomplish good, or unless calls of duty require an acquaintance with such things. There is an old saying that you can't afford to step over into the devil's territory. Stay in your own province, with your own safeguards. Stay away from evil ground if you don't want some of it to cling to you. Even if it doesn't touch you physically, it may mentally and spiritually. Gazing at sordid or sullied things, if it does nothing worse, will certainly add its pigment to our thoughts. Unless there is a constructive purpose and an honest reason for doing so, don't look for things that it would be unwise to find.

—Sunday, April 16, 1944.

The Question of Forgiveness

IF we make a mistake, no doubt upon sincere repentance we may reasonably expect forgiveness. The principle of forgiveness is closely associated with the principle of repentance. But lest there be any who may suppose that forgiveness

comes easy, let us be reminded of some of the facts and prerequisites. There are those who expect to be forgiven times without number simply by announcing that they are sorry. There are those who expect to have all manner of errors rectified and cancelled out merely by a statement of regret. There are those who repent while the fear of consequences is upon them, who soon forget, and repeat their errors. There are those who repent in embarrassment, who are more sorry they were apprehended than they are for what they have done. But repentance is more than saying I'm sorry; it is more than fear of consequences; more than the embarrassment of being caught; more than being circumspect under scrutiny. It involves a change within—a change which resolves, and which in practice, does abandon old errors. And only then may we reasonably expect the law of forgiveness to operate. The worker of the soil who expects the earth and the climate to forgive him by yielding abundantly when he plants carelessly and cultivates poorly, is due for disappointment. Nature does not forgive except on demonstration of repentance. The mistake of a child, who, upon correction, does better next time, is forgiven and forgotten. But if he persists in making the same mistake, we become progressively less lenient. In business he who persists in his errors cannot count on repeated forgiveness. His creditors soon weary of forgiveness. And such is the expectancy of all who say I am sorry, and then do nothing about it. He who desires forgiveness among friends, before the law, in business, in dealing with nature, or in standing before God, must offer a genuine repentance—such as the Savior expressed in essence when he said: "Go, and sin no more." (John 8:11.) . . . "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said unto him, I say not unto thee, Until seven times: but, Until seventy times seven." (Matthew 18:21-22.) Presumably, then, there is virtually no limit to the number of times we are expected to forgive our fellow men. But this fact does not justify the persistent offender. It would scarcely be safe to expect unlimited forgiveness to follow persistent transgression. This in itself would be evidence that repentance is not genuine. In the matter of obtaining forgiveness, it is a wise man who doesn't count on seventy times seven.

—Sunday, April 30, 1944.

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NOTE: The comment of conference Sunday, April 9, 1944, "Remember How Short My Time Is!" appeared on page 338 of the May Era.





impossible. The greatest difficulty lies in overcoming the belief that you are difficult to understand, in overcoming your desire to be mysterious. Second—to have a good personality you must know which you want to achieve—today's "glamour popularity" (a fleeting thing), or a long-time hope for happiness—and we do mean *long time*—we can lift our eyes to the eternities on this venture and not be overbold.

It may help you in making up your mind to take this long look at personality to ask any older woman—age thirty to one hundred—to think back and tell you how many girls she can recall who, startlingly popular at sixteen, achieved genuine lasting happiness in later life.

cern for the health of others—an interest in their well-being—an aversion to undermining health—a reverence for the tabernacle of the spirit in anyone. You know the rules.

Self-respect is an integral part of a long-time attractive personality. But it doesn't operate unless it includes respect for others—the desire to hold the rights and life of all individuals inviolate. Self-respect is an inclusive term. It means well thought out standards, high ideals built on an understanding of religion, on an understanding of the purposes of life, friendship, marriage, family.

A hunger for truth is a part of the long-time personality—an open mind,

• PERSONALITY GIRLS

To Junior Girls, the word "personality" is spellbinding—more awe-inspiring than "sororities," more magical than "Houdini," as fascinating as nail polish, as terrifying as a first "permanent." Personality, they feel, is the magic key to that much desired quality known as charm, to that elusive condition called popularity, to that wonderful place named "happiness."

There are as many definitions of personality as there are Juniors. One says, "Oh, it's knowing what to say to boys," or "It's just something different that you're born with." "Personality is what draws you to someone and makes you have a good time with her." "It's just an awful cute side to a friend." To most teen-agers personality means a ready tongue—never a dull moment.

A dictionary definition isn't too helpful—"Distinction of person: individuality—implying complex being or character having persistent traits among which are reason, self-consciousness, etc." The Junior lights on one word, "Self-consciousness is right," she groans.

Psychology is a little more helpful, defining personality as the social stimulus value of an individual—our effect upon others, the effect of others upon us, our effect upon ourselves. It means social adjustment—how we get along with others. It comes, in some long derivative sense, from roots which mean "to speak through." In other words, we reach others or "speak through" our personality.

To have a "good personality" is to reach and be reached for good—for joy, for stimulation, for fellowship. But it isn't really so simple. At least there is no infallible formula for its achievement. On the other hand, it isn't impossibly complex and it can be analyzed at least in some degree. Let's take a look at personality—Junior personality—your personality.

First—to have a good personality you must understand yourself. This is a difficult assignment, but not totally

I can, personally, remember only two. It would be fun, too, to ask her (the older woman) how many girls she remembers who were once shy and awkward but who became poised, happy, beloved women. The answer will surprise you. Perhaps it will surprise the woman, too, for she will probably number herself among the latter list. This delving into the past might go even further. Ask her to tell you of boys grown into men. The story will probably go something like this: Bill's clothes weren't too attractive and he was tongue-tied and he couldn't dance, but somehow by some magic metamorphosis he became a most charming and desirable man. Popular boys sometimes remain popular—nobly weathering the heavier demands of maturity; often they don't. Perhaps you can be smart and discerning enough to pick out from among your friends the boys who are potentially wonderful, even though they are not too interesting right now. At any rate, the competition won't be nearly so great.

The building of personality is a long-time, life-time job. It began generations before you were born—because it is true that some girls arrive on earth with striking and fascinating individualities, and the work goes on from day to day—for environment is a marked factor in developing personality.

Take a look at the fundamentals. Each one is important and, in its effect upon personality, is two-edged. It must be applied to oneself and it must be turned outward towards others. If you think them over one by one, you'll see why.

Health is a tremendous factor in developing a good personality. True, some people with ill health have good personalities. Nevertheless, it is not usual and when it occurs, is a great tribute to individual courage and self control. No matter how well one is, however, a good personality cannot be achieved unless one has genuine con-

the avoidance of falsity and exaggeration. The two-edged nature of truth-seeking shows best in our choice of friends—we seek stimulating, alert friends—girls and boys with searching eyes and a passion for truth. A few Madame Curies wouldn't be amiss in our personality groups.

Poise is a prerequisite—not easy to achieve, because it is a by-product of many other things, and like happiness, is upon us usually only when we have learned to live without it. Perhaps its greatest value lies in its ability to make others feel at ease.

One of the greatest ingredients of personality-building is the ability to seize opportunity—to exercise and develop talents, to utilize leisure, to enter every opening. You are asked to sing alone for the first time. Do it!—even if your voice cracks. You are invited to pray before a large group. Do it, even if the room goes around in circles. You have a chance to learn to swim, or dance, or ski, or play the violin—under expert instruction. Learn even if you think you're going to drown or break a leg. Never let a chance for experience, in worth-while development, pass you by if you are interested in a long-term personality. And give others every opportunity for development.

Another essential—zest! To work intensively—pushing yourself into second winds of concentration—merely for the joy of accomplishment; to play with vigor and excitement. Zest is a lovely part of personality.

Humor—the great balance and adjutor is indispensable. It works beautifully—you know you can't be perfect even though you long for perfection. So you go on imperfectly seeking for perfection. You know your friends can't be perfect—so you assume they are—nearly. Humor is tolerance, understanding, a light heart, a ready laugh, a quick joke, resiliency—faith everlasting. These are all suggestive. Perhaps you will want to add others.

"But," you Juniors say, "there *must* be some concrete helps. You know—little things that we can use right now to help us. Don't tell us the old ones like getting a boy to talk about himself or being sure our slip doesn't show. Tell us something new."

All right. Here are some very tricky suggestions to help you over the black moments. Did you ever play, "Yes means no and no means yes," when you were about five years old? Here's one to play when you are fifteen. "I don't *feel* like it, but I *act* like it, so then I *feel* like it." It may seem childish; it isn't. Actually, it is completely adult and only those who are experts can consider themselves grownup. It takes

light comes into your eyes, and you are beautiful.

5. Your best friend is telling you what's wrong with you—your laugh is too loud and you're noisy. Makes you a little bit mad because, after all, you've never claimed to be perfect and she has faults, too. Then you decide not to be mad—at least not to *show* that you are. You decide to listen. Maybe she's got something. And soon you are convinced that she means well and she's probably right and you can profit from her ideas. A good game? Yes, indeed, but tricky—try it!

"Well, what else?" you ask. "Tell us how to act." In other words, you're young and you'd like something else up your sleeve.

Good grooming—nothing new but it's

By *Emily H. Bennett*

CHAIRMAN, JUNIOR COMMITTEE
Y.W.M.I.A. GENERAL BOARD

practice. The first few times it may not work because you may possibly get nervous and overdo it. But soon you'll be "in the groove." These are the rules:

1. You are at a party. You aren't having a very good time because your escort is not very experienced and he isn't playing your game. So you try to imagine (quickly) how you feel and act when you are having a

a help—cleanliness, appropriateness, becomingness—and a little dash of originality. Who started this charm bracelet fad, anyway? Someone did! You could devise something as interesting, as original, as amusing, and less expensive—all your own. Every fashion fad, every idea you follow so closely, was started by a non-follower—a girl of originality, of marked personality. So have a few little ideas of your own up your sleeve.

Good manners—the rules of how to get along with one another with the least difficulty and pain—the accumulated experience of millions of people through generations of time. They're worth following because they soothe and soften and ease the way—but you can be a little original. Go beyond good manners—add warmth and sincerity and helpfulness and affection. Those are good personality traits to have up your personal sleeve.



good time. You act and look like that. Then suddenly you are having a good time.

2. You are sad. The day has gone wrong. You lost your theme. Your mother was not very understanding. The rain took the curl out of your hair. Your foot hurts. But who cares besides you? You can safely assume that no one does. So you *smile* just as if everything had been wonderful. Soon everything is!

3. You are terribly bored. Who cares about this dull history lesson? The Civil War was a long time ago. And why does Bob talk so everlastingly about the intramural games? However—you lean forward and put your eyes on Bob or the history teacher and try to listen intently—and soon you are interested.

4. You are convinced that you "look a mess." What in the world did you ever buy this dress for? And you've developed a "hickey," and goodness knows your hair is all wrong and your feet are too big. Then you stop to think how you would feel if you were beautiful. Up goes your head, a



—Illustrations by Fielding K. Smith

Grace—is an engaging quality. To stand beautifully—tall between ribs and hips, ears up; to walk beautifully—feet straight, knees relaxed and brushing; to get straight up out of a chair, lifting with the back foot instead of pushing up with your hands (this is especially

(Concluded on page 402)

SOME THOUGHTS ON

Living

THE art of living rightly is like all arts; it must be learned and practiced with incessant care.

—Goethe.

EVERY true Christian must recognize the fact that the laws of health are the laws of God as much as are the precepts of the Decalogue.—John Harvey Kellogg.

LIFE is the happiest gift of God; and the human body is the best of Nature's handiwork. It is perfect in design and wonderful in construction. Carelessness, aided by ignorance, is responsible for all its defects. A regulated system of health would astound mankind with results both marvelous and enjoyable.—Hale.

ANATOMY, that sacred genesis which shows us the masterpiece of the Creator and which teaches us how little and how great a man is, ought to form the constant study of mankind. But we ought not consider the organs of the body as the lifeless form of a mechanical mass, but the living, active instruments of the soul.—Ling.

THOSE who are really awake to the sights and sounds which the procession of the months offer them, find endless entertainment and instruction. Yet there are great multitudes who are present at as many as threescore and ten performances, without ever really looking at the scenery, or listening to the music, or observing the chief actors.—Oliver Wendell Holmes.

TO cure is the voice of the past; to prevent, the divine whisper of today.—John Harvey Kellogg.

THE power in which we must have faith if we would be well, is the creative and curative power which exists in every living thing.—John Harvey Kellogg.

TRIFLES make perfection, but perfection is no trifle.—Michelangelo.

NATURE will bear the closest inspection . . . every part is full of life.—Thoreau.



AN OLD VIEW OF NAUVOO
IN EARLY DAYS

—This is from a painting
by David Hyrum Smith,
posthumous son of the
Prophet Joseph Smith.

Joseph Smith
contemplated a

WESTERN MIGRATION

By E. Cecil McGavin

OF THE CHURCH HISTORIAN'S OFFICE

It is evident that Joseph Smith did not expect Nauvoo to be a permanent resting place for his people, but entertained hopes of a long journey into the West. Perhaps his opinion was not unlike that of Elder Heber C. Kimball, who prophesied when he first visited Nauvoo, "It is a very pretty place, but not a long abiding home for the Saints." Sidney Rigdon became provoked because of this prediction and exclaimed, "I should suppose that Elder Kimball had passed through sufferings and privations and mobbings and drivings enough, to learn to prophesy good concerning Israel."

Yet Joseph Smith never objected to the prediction or reprimanded Brother Kimball for relating to his friends that Nauvoo was but a temporary abode.

As the enemy became more determined to expel the Mormons from Illinois, the church leaders gave more attention to the unwelcome thought of another exodus. Two years before the martyrdom the Prophet gave expression to the well-known prophecy about his followers becoming a "mighty people in the midst of the Rocky Mountains." An entry in the official history of the church under date of August 6, 1842, bears this information:

Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge, Ancient York Masons, at Montrose, by General James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master-elect, I [Joseph Smith] had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that state. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by

our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains.

The diary of Anson Call contains the following references to this incident:

In company with about 50 or 100 of the brethren, we crossed the river to Montrose to be present at the installment of a lodge of the Masonic order, viz., "The Rising Sun." Whilst together, Joseph, who was with us, told us of many things that should transpire in the mountains. After drinking a draught of ice-water, he said, "Brethren, this water tastes much like the crystal streams that are running in the Rocky Mountains which some of you will participate of. There are some of those standing here that will perform a great work in that land"—pointing to Shadrack Roundy and a number of others whom I have forgotten. "There is Anson, he shall go and assist in building cities from one end of the country to the other, and shall perform as great work as has ever been done by man so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples and Israel shall be made to rejoice, but before you see this day you will pass through the scenes that are but little understood by you. This people shall be made to mourn. Multitudes will die, many will apostatize."

DURING the last few months of the Prophet's life he gave much attention to this proposed migration. In February 1844 the following entries were made in the history of the church:

I instructed the Twelve Apostles to send

out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a healthful climate, where we can live as old as we have a mind to.*

Council of the Twelve met in my office. I insert the minutes:

Minutes of a Council Meeting of the Twelve.

At a meeting of the Twelve, at the mayor's office, Nauvoo, February 21, 1844, seven o'clock p.m., Brigham Young, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Willard Richards and four others being present, called by previous notice, by instruction of President Joseph Smith on the 20th instant, for the purpose of selecting a company to explore Oregon and California, and select a site for a new city for the Saints.

Jonathan Dunham, Phineas H. Young, David D. Yearsley, and David Fullmer, volunteered to go, and Alphonzo Young, James Emmett, George D. Watt, and Daniel Spencer were requested to go.

Voted the above persons to be notified to meet with the council on Friday evening next, at the assembly room.

WILLARD RICHARDS, Clerk³

A few days later the Prophet journalized as follows:

Feb. 23—Met with the Twelve in the assembly room concerning the Oregon and California Exploring Expedition; Hyrum and Sidney present. I told them I wanted
(Continued on page 388)

*History of the Church, VI:222

²Ibid., p. 223

³Orson F. Whitney, *Life of Heber C. Kimball*, p. 268
382

The Church Moves On

Eastern States Misson Head

ROY W. DOXEY of Washington, D.C., has been appointed by the first presidency as president of the Eastern States Mission succeeding Gustave A. Iverson, who has been president of the mission for three and a half years.

President Doxey filled a mission to Canada in 1930-32. He has served in the bishopric of the Arlington Ward, Washington Stake, and has been active in stake missionary work in the national capital.

At the time of his appointment he was an economist with the National Housing Agency.

New Radio Series

ELDER JOSEPH FIELDING SMITH of the council of the twelve will begin a new series of radio addresses Sunday night, June 4, at 9:15 p.m., M.W.T., over KSL. His series, entitled "The Restoration of All Things," will succeed Elder John A. Widtsoe's "An Understandable Religion," which began January 2, 1944.

Commentator Pays Tribute to President Grant

IN his nationwide broadcast of March 10, 1944, over the Mutual Network, Commentator-Columnist Fulton Lewis, Jr., had the following to say concerning President Heber J. Grant:

Let me interject here that of all the colorful and impressive figures that I have ever had the privilege of talking to, President Grant of the Mormon Church ranks with the very top of them all.

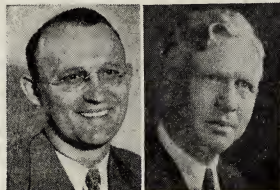
Temple Presidency

APPOINTMENT of John R. Sayer and Alfred Schwendiman as counselors in the Idaho Falls Temple presidency has been announced by the first presidency. President Sayer is a member of the high council of the North Idaho Falls Stake and a former bishop of a Rigby, Idaho, ward. President Schwendiman is active in ward and stake genealogical work in the Idaho Falls Stake, and formerly a member of ward bishoprics in Rexburg and Sugar City, Idaho. They will serve with Temple President David Smith, whose appointment was announced several months ago.

Dedication of the new temple is expected during the summer.

Summertime at Primary

PRIMARY associations throughout the church this summer will teach cooking; crocheting, knitting, and other types of needlework; the making of rag dolls, stuffed animals, model airplanes, and other toys; nature study with hikes and picnics; raising welfare gardens; storytelling, chorus work, dramatics, miniature parades; dancing, and social conduct; making scrapbooks; collecting salvage such as waste paper, scrap metal,



ROY W. DOXEY
Incoming president

GUSTAVE A. IVERSON
Outgoing president

and fats; clay-modeling, soap carving and other handicraft activities in their weekly contact with the children.

Chapel Sold

THE chapel of the Long Beach Ward, 1202 Atlantic Blvd., Long Beach, which has been used by the church for twenty years, has been sold. The ward has purchased a lot on Pacific Blvd., on which a new chapel will be erected as soon as conditions will permit.

Dedications

SOUTH COTTONWOOD ward chapel of the Big Cottonwood Stake was dedicated April 9, by Presiding Bishop LeGrand Richards.

The Deseret Ward, Deseret Stake, chapel was dedicated March 19, by Bishop Joseph L. Wirthlin of the presiding bishopric.

The National City Ward, San Diego Stake, chapel was dedicated April 16, by Elder Oscar A. Kirkham of the first council of the seventy.

The Annis Ward chapel of the Rigby Stake was dedicated on April 2, by Elder Joseph F. Merrill of the council of the twelve.

Board Member

DAVID L. MCKAY, former stake superintendent of Sunday Schools in the Bonneville Stake, has been appointed a member of the general board of the Deseret Sunday School Union.

President and Mrs. Grant Celebrate Sixtieth Wedding Anniversary

FRIDAY, May 26, 1944, President and Mrs. Heber J. Grant celebrated their sixtieth wedding anniversary. Married on May 26, 1884, they are both nearing their eighty-eighth birthdays. Augusta Winters Grant will observe hers on July 7, while President Grant will celebrate his on November 22.

M.I.A. Counselor Resigns

LUCY GRANT CANNON announced that Helen Spencer Williams, first counselor in the Young Women's Mutual Improvement Association, has resigned because of ill health. Mrs. Williams has served continuously and faithfully since her appointment in July 1932. As chairman of the community activity committee from the time of her appointment to the general presidency in November 1937, she has made a great contribution to the church in her guidance of the recreational features of the Mutual program. Prior to her call to the presidency, she served as chairman of the Gleaner committee, of the drama committee, as well as having served on the community activity committee.

No successor to Mrs. Williams has as yet been chosen.

Scholarship Winner

AMBER CHARLES DAVIDSON, seventeen-year-old youth from Fort Bridger, Wyoming, recently was awarded the Westinghouse Grand Science Scholarship in the third annual Science Talent Search by the electric company. The award, won in national competition, is a four-year \$2,400 scholarship. A New York City girl received a like award, and thirty-six other youths were granted scholarships of one hundred to four hundred dollars.

Charles, an active church member, has scientific interests embracing such subjects as electronics, chemistry, microscopy, and biology. He likes to paint.

(Continued on page 395)



MISSIONARIES WHO ENTERED MISSION HOME MARCH 13, 1944; DEPARTED MARCH 23, 1944

First row, left to right: Genevieve Bird, Beulah Burton, Don B. Colton, Ada Hart, Crozier Kimball, Clara M. Kimball, Mrs. Verl Chapman.

Second row: Melvin R. Bloomquist, Beverly M. Anderson, Luella B. Cottle, Mignon Hansen, Beverly Openshaw, Ray Chapman.

Third row: Wm. E. Berrett, Marvel Murphy, Martha Anderson, Geraldine Bearson, Reigo S. Hawkins, William H. Young.

Fourth row: Frank Barker, Thomas F. Rogers, George A. Hymas, Christian W. Christensen.

EDITORIALS

Reflections on a Hundred Years

It has not been many years since we could talk with those who had seen Joseph Smith, who had been in his presence, who had shared in the events of his time. But the passing of a hundred years has changed all that. One by one it has taken from among us those whose mortal eyes had seen him in life. There are yet living, however, many who knew those who knew Joseph Smith, who have heard him described, once removed, by parents and grandparents.

But still, a hundred years is a long time in the life of mortal man. A century, so brief a time in history, so brief a time in the working of God's purposes, goes far toward removing a man in his thoughts and in his feelings from the century that has preceded him. Because this is true, we may, unless we guard against it, fall into the common error of supposing that time changes all things; that the men and women who lived a hundred years ago were different in kind from what we are; that it was easier then to sacrifice for truth, easier to give up an old way of life than it is now; that it was easier then to suffer ridicule and persecution, to be separated from friends and loved ones, easier to set aside personal hopes and ambitions—easier to die a martyr's death. But the facts of history will not bear out such conclusions.

Joseph Smith, and all the prophets who preceded him (and all the prophets who have and will follow him), were men subject to the ills of the world, subject to fears and depression of spirit and personal disappointment and doubt and faith and sorrow and hope. They were men who would have liked to go their own way in life to live as other men and enjoy the privacy of their homes and the love of their families, unmolested. And no doubt all of the prophets who have suffered martyrdom could have avoided doing so if they had only let men go their own way without reminding them of their errors. But when, in response to divine commission, the prophets have announced to any generation that the Lord was not pleased with them and their ways, they have invited trouble for themselves. On these matters the Prophet wrote:

November 6, 1835: I was this morning introduced to a man from the East. After hearing my name, he remarked that I was nothing but a man, indicating by this expression that he had supposed that a person to whom the Lord had seen fit to reveal his will, must be something more than a man. He seemed to have forgotten the saying that fell from the lips of St. James, that Elias was a man subject to like passions as we are, yet he had such power with God that he, in answer to his prayers, shut the heavens that they gave no rain for the space of three years and six months; and again, in answer to his prayer, the heavens gave forth rain, and the earth gave forth fruit. Indeed, such is the darkness and ignorance of this generation that they look upon it as incredible that a man should have any intercourse with his Maker.

Joseph Smith would have liked to live in his nineteenth century America in peace, to see it develop, and to acquire for himself an estate in this life to enjoy with his family. But this was not his lot. The evidences of the struggles he went through, of the sorrows and heartaches, of the self-sacrifice, of the fears and the hopes, of the gratitude for small favors, speak eloquently and, at times, pathetically out of his writings, and out of the history of his time.

On one occasion when the Prophet was in financial distress he lists in his writing the names of some twenty-two people whose contributions, ranging from fifty

cents to twelve dollars each, placed at his disposal the sum of sixty-four dollars and fifty cents. Of this he wrote:

My heart swells with gratitude inexpressible when I realize the great condescension of my Heavenly Father, in opening the hearts of these my brethren to administer so liberally to my wants. And I ask God, in the name of Jesus Christ, to multiply blessings without number upon their heads, and to bless me with much wisdom and understanding, and dispose of me to the best advantage for my brethren, and the advancement of his cause and kingdom. And whether my days are many or few, whether in life or in death, I say in my heart, O Lord, let me enjoy the society of such brethren.

Such overflowing gratitude for small help and assistance came from the heart of one who, besides being a prophet, was a kindly and great-hearted man.

Saturday, November 7th: Spent the day at home attending to my domestic concerns. (*History of the Church*, Vol. II, page 302.)

Thursday, December 10, 1835: This day my brethren met according to previous arrangement to chop and haul wood for me. Beautiful morning, indeed, and fine sleighing. (*History of the Church*, Vol. II, page 327, 328.)

Friday morning, Jan. 1, 1836: This being the beginning of a new year, my heart is filled with gratitude to God that he has preserved my life, and the lives of my family, while another year has passed away. We have sustained and upheld in the midst of a wicked and perverse generation, although exposed to all the afflictions, temptation, and misery that are incident to human life; for this I feel to humble myself in dust and ashes, as it were, before the Lord. (*History of the Church*, Vol. II, page 352.)

And thus it was that the Prophet Joseph Smith lived his life from the time, as a lad of fourteen years, he announced to his father and his father's house, that he had seen and talked with God and his Son, Jesus Christ, until he was martyred, at the age of thirty-eight, June 27, 1844.

Many things have changed in a hundred years: the cut of our clothes, the conveniences of our daily lives, our mastery of material things—but men haven't changed. And lest we think it was easier in Joseph Smith's day to live in accordance with truth, or to offer one's life in defense thereof, we had best revise our thinking. The man who wouldn't be true now, wouldn't have been true then. Some of the Prophet's associates were not. Most of them were. But, men of God though they were, they were subject to all the ailments and temptations that beset the lives of men, and many fell by the wayside, even as in our day.

And what is said of Joseph Smith, the Prophet, is true of all the prophets. They stood out in their own generations and delivered the message which God commanded them to deliver, regardless of the cost, regardless of the fact that, had they been allowed to follow their own feelings, they would rather have sat down in the circle of their families, and lived to the normal age of man, and enjoyed the comforts of their own generation.

A hundred years hasn't changed men; it hasn't changed truth; it hasn't changed the nature or purposes of evil. The same powers that sought to destroy the work of the Lord a hundred years ago would still like to destroy it, and his servants with it, and will never restrain their hands from attempting to do so, as long as they have freedom to act according to their own desires.

The laborers are still few. The world is still to be brought to belief. Civilization is just as thin a veneer as it was a hundred years ago, and the passions of men, and the intolerance of men, and the persecutions of men still break out when they feel that they are strong enough to do so. And with a mind burdened with such thoughts Joseph Smith cried out: (*Concluded on page 404*)

EVIDENCES AND RECONCILIATIONS

lxxix. Did Joseph Smith Speak to This Day?

THE answer to this question is an unqualified "yes." The system of truth taught by Joseph Smith is of an eternal and universal nature. Therefore, it must foresee and help solve every human problem of any day. Were it not so, the gospel, which was restored through the Prophet in its fulness, would be incomplete, and insufficient to serve man's every need.

Forgetfulness of the universality of Joseph's commission has led many a man to falter and fail. When problems have arisen, he has sought, of his own power, and unsuccessfully, to create or invent solutions, instead of looking back upon the unchangeable truths which he might safely apply to present conditions, with full assurance of victory. Unwillingness to remember that the business of the day is to use and apply revealed, constant truth to the issues of the day, lies at the bottom of much of the world's confusion and unhappiness.

It would be a useful and happy exercise to select any problem, past or present, and to attempt to solve it with the principles of the gospel. Rare, convincing results would follow.

The chief of the world's present issues is a good example. In recent days, fomented by an unprecedented propaganda, is the political, social doctrine that a totalitarian government, one by dictatorship, is preferable to a democratic government, one by the people. Even in free countries, many misguided, shallow thinkers have fallen for the evil thought. They have observed occasional errors, growing pains, ripples on the wave, in their democracy, and have failed to see the great forward, upward movement, towards human welfare, of peoples who are their own masters.

Right here is the crux of the issue. Shall people be looked upon in the mass and so be treated—that is dictatorship; or shall they be viewed as individuals, and their individuality protected—that is democracy? "The shape of things to come" will depend on the dominance in the world of one or the other of these views.

What is the answer to this query by the gospel restored by Joseph Smith the Prophet? Were he here, he would give a three-fold answer:

First: Every man is a person of immeasurable dignity. He has a divine pedigree, extending into the dim eternities before the earth was. His destiny, if he so wills, is to progress eternally to a godlike stature. The generations of men on earth are gods in embryo. That gives them their place, position, and rights, compelling our deep respect.

Second: Since man rises, with the aid of God, towards his vast future by his own efforts, (and there can be no growth otherwise), there must be no interference with the operation of his will, whether to rise or descend. He must remain a free agent, to make his own decisions. No one, however high or wise, must attempt to choose for him; others can only teach the better way, if they have it. His salvation is strictly individual. There is no place in such a plan for king or potentate, dictator or tyrant, to decide for the free agent. Throughout the whole system revealed through Joseph Smith, runs the doctrine of individual salvation, won by each untrammelled free agent, a son of God.

Third: That places an illimitable value upon each human soul. Each man must be looked upon as of

potential godlike power. The individual progress of mankind becomes the world's chief responsibility, and by that same token, it leads to the greatest attainable joy. The strength of a chain lies in its weakest link; and the greatness of a generation is determined by the individual conditions of its people. The Lord has said it:

Remember the worth of souls is great in the sight of God; . . . And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (D. & C. 18:10, 15.)

This is the Prophet's answer to the world's present-day question—clear and practicable. The future happiness of the world rests upon the recognition of the true dignity of man—of each individual, whatever his present lot may be. For the sake of peace and prosperity, the rulers of nations might profitably place this message through the latter-day Prophet, upon their desks for daily reading.

To those who have ears, Joseph Smith speaks to our day.—J. A. W.

lxxx. Were Negroes Neutral In Heaven?

THE opinion is held by many members of the church that because the negro was a neutral in the great council, held in the heavens before the foundations of the earth were laid, he has been punished with a black skin. There is no evidence, as far as found, to justify this belief. On the other hand, there is ample evidence to support the church doctrine that all who have been permitted to come upon this earth and take upon themselves bodies, accepted the plan of salvation. Those who did not accept it were cast out and became the angels of the evil one.

The cause of the black skin of the negro is not known. A mark was placed upon Cain because of his sin. The negroes are supposed to be his descendants. Since these people, themselves, did not commit Cain's sin, it is very probable that in some way, unknown to us, the distinction harks back to the pre-existent state.

—J. A. W.

lxxxi. Did Jesus Ever Perform Baptisms?

THIS question is probably occasioned by the statements made in the gospel according to John. In the third chapter, verse 22, it is recorded that: "After these things came Jesus and his disciples into Judea; and there he tarried with them, and baptized"; and in verse 26: "They came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." The impression is left that Jesus, himself, on that occasion performed baptisms. In the next chapter, verses 1 to 3, however, the explicit statement is made that Jesus did not, himself, perform baptisms: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judea, and departed again into Galilee."

There is no recorded evidence that Jesus actually performed baptisms. He gave authority to his disciples to baptize, and no doubt often directed the ordinance. As the Leader of the group, the responsibility for the acts of his followers was placed upon him, and in that sense did he baptize. Nevertheless, all the acts of Jesus are not recorded. He certainly had the right to perform baptisms if he so desired.—J. A. W.

Homing

Much from Little

By Emma R. Smith

ALTHOUGH mothers are always experts in using situations for the betterment of their children, never before have they so utilized opportunities for morale building as they are doing today. For versatility, courage, and just plain common sense, they are unequalled in these trying times. They recognize the new needs of their children from the baby in the cradle to the young man in soldier's uniform. They see, too, how to use the present situation to develop new attitudes, adjust to new ways of living, as well as to keep the children closer than ever to the eternal verities. The most wonderful thing about mothers, now and always, is their skill in getting much from little—their appreciation of the seemingly unimportant things in life as learning situations for children.

It's not only in piecing together a few patches to make a wee new pair of breeches, or making a whole "party" out of a plate of cookies and a pitcher of lemonade. Mothers use the small intangible things, too, the ordinary happenings of every day, to grow the "tall" things—integrity, faith, courage, steadfastness, independence—the sum of which we call morale. No matter what mothers believe morale to be—spiritual fortitude, or confidence in the "team," or the response of an individual to the best that is in him—whatever the definition, every mother is busy every hour of the day seeing that every little boy and every little girl of hers is building morale out of everyday living. Do these mothers knit their brows, carry a big stick, wear a serious expression, wrinkle their faces with anxiety? They do not! The best of them are so eager for their children's happiness that child training is their joy. Many of them carry a sense of humor tucked away among their responsibilities. Hardly any of them put what they are doing into words. As walking or any other essential activity becomes automatic, so the business of motherhood and morale building becomes second nature to the mother. And she is surest of all things about it that it is made up of little things.

The mother's attitude toward her child is the most important factor in building his morale. Being a mother, she loves, of course, to do things for her little one. She enjoys feeding him and dressing him and bathing him. Yet, even for the great satisfaction of caring for him, she will not deprive him of opportunities to practice doing all these things for himself. She lets him hold his own milk cup the minute he makes even a feeble effort; she encourages him when he tries to dress and undress him-

self; she never minds when he spills food from the spoon on its way to his mouth. She respects these attempts. It would be, of course, far easier and quicker—much more enjoyable—for her to dress and feed him, but she knows that that would be unfair. It would take away his chance at self-service—one of the most important factors of morale. Even when he asks, a little later, "What shall I play now, Mommy?" She answers, "It's such fun to choose for yourself!" So the mother who shows the child how to do things for himself, and then keeps hands off, is at her important task of building morale from little things.

High morale implies true courage, and that's not grown in a day, even in ordinary times. The need of courage is greater today than ever before. To train the child to be courageous, a mother must be able to discriminate between the kind of fear that is useful—helping to save its possessor from danger—and the injurious kind which makes him cowardly and inefficient. There is fear of the unknown or the not well understood—bombings, air raids, invasion. In this kind the mother must act to preserve the emotional health of the child. The way most of us live today it is well-nigh impossible to keep war news from children, even if we consider it desirable to do so. The mother gives them courage by telling them the truth and explaining so that they will understand what to do. If we carry out the plans our country makes for us, we shall be warned in time to reach shelter. If we follow directions, we will promote safety. Teaching children specific things to do in an emergency fortifies their courage and raises their morale.

Danger is not the only thing that is hard to face. Change is sometimes extremely difficult to accept. A young man who has always lived in a comfortable home where everything was managed for him from childhood up, might find it hard to adjust to an environment where he is entirely on his own. If, as a child, he is taught to be responsible for his own behavior—in leisure time as well as in work time—he will meet new situations competently, without tension or unhappiness.

So, mothers everywhere, who are, consciously or unconsciously, building the morale of their boys and girls out of the small things of today, are laying sure foundations for the important structure of their world—the world of tomorrow; which will be vastly different from that of today. It will be a world where neither riches nor power can crowd out worth, we may be sure, for the new generation is being taught the meaning of equality and justice, freedom and opportunity, and all the tangible and intangible things we mean when

we say "democracy." The mothers of that world will probably lead their children to build character from the little things, just as mothers of today are doing, for of all the people in the world, mothers have the most substantial sense of values. In their visioning of great achievements they are fully aware of the importance of the small immediate happenings.

Cook's Corner

Josephine B. Nichols

FATHER'S DAY RECIPES

Lamb Shoulder Roast surrounded with vegetables

3 or 5 pounds boned rolled shoulder lamb
1 tablespoon salt
1/4 teaspoon pepper
2 tablespoons butter or margarine
1/2 cup currant jelly
2 tablespoons vinegar
1/2 teaspoon dry mustard
Rub roast with salt and pepper. Place on rack in pan. Roast uncovered in 325° F. oven for 35 minutes per pound. During last hour baste frequently with barbeque sauce, made by melting butter and currant jelly, add vinegar and dry mustard. Serve additional sauce with roast. When roast is done, place on large hot platter surrounded with new string beans and buttered new potatoes.

Turnips and Carrot Slaw

3 cups grated new turnips
1 1/2 cups grated young carrots
1/4 cup mayonnaise
1/4 cup sour cream
1/2 teaspoon salt
1/2 teaspoon dry mustard
1/4 cup chopped pickle
lettuce
Mix turnips and carrots. Combine, mayonnaise, sour cream, salt, mustard, and pickles. Toss vegetables and dressing together lightly. Serve on lettuce.

Glazed Orange Biscuits

2 cups Globe "A1" biscuit flour
1/2 cup evaporated milk
1/3 cup water
4 tablespoons grated orange rind
1/2 cup sugar
melted butter or margarine
To the biscuit flour add the liquid, mix well. Knead thoroughly 1 minute; shape dough into small balls. Roll in butter and then in combined orange and sugar, until well coated; place two balls in each greased medium-sized muffin pan. Bake in hot oven 425° F. 15 to 20 minutes or until golden brown. Serve hot.

Strawberry Victory Cake

1/2 cup shortening
1/2 teaspoon salt
1 teaspoon vanilla
1 cup sugar
2 eggs
2 cups sifted cake flour

2 teaspoons baking powder
 ¾ cup milk

Combine shortening, salt and vanilla. Add sugar gradually, and cream until light and fluffy. Add eggs, one at a time, beating thoroughly after each addition. Sift flour and baking powder together, add small amount of flour to creamed mixture, alternately with milk, beating after each addition until smooth. Pour batter into well-greased ring mold. Bake in moderately hot oven (375° F.) 25 minutes. When cool, fill center and around outside edge with sweetened fresh strawberries, or fill center with vanilla ice cream and pile berries around outside edge.

Refrigerator Vanilla Ice Cream

1 "Junket" Rennet tablet
 1 tablespoon cold water
 2 cups light cream
 ½ cup sugar
 1 ½ teaspoons vanilla

Dissolve "Junket" Rennet tablet in cold water. Warm cream, sugar, and vanilla to lukewarm (not hot), stirring constantly. Remove at once from heat. Add dissolved tablet and stir quickly for a few seconds only. Pour at once, while still liquid into refrigerator tray. Let set until firm, about 10 minutes. Place in freezing compartment. Freeze until firm. Remove from tray to a bowl, break up with a fork, beat until free from hard lumps, return to refrigerator and finish freezing.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When the doctor adds an egg yolk a day to baby's diet, you need not discard the whites. Separate the egg and poach the yolk only for baby, then store the white in a tightly covered jar or dish in the refrigerator. It will keep indefinitely so that you have on hand plenty of egg whites for white cakes or meringue for pies and puddings. If you give the baby hard-cooked egg yolk, chop the white and add to a salad dressing, sandwich spreads or to any vegetable salad.—Mrs. M. M. Yuma, Arizona.

Try substituting one cup of heavy cream in place of the salt pork when preparing baked beans. Your family will enjoy the delicious flavor.—Mrs. M. D. St. George, Utah.

When a needle becomes rusty, it may be cleaned by sticking it into a flannel that has been saturated with machine oil.—B. H., Los Angeles.

To clean gooseberries for canning, place them in a heavy sack, about a gallon at a time, and rub lightly over a washboard. All of the blossoms and stems can then be blown or washed out.—Mrs. D. F. M., Gardiner, Montana.

During cold weather on washday I warm my clothes pins in a large pan on heater or in oven before hanging clothes. It helps keep the hands warm.—Mrs. M. A., Cleveland, Idaho.

To sharpen a blunt sewing machine needle, punch it through a piece of sandpaper until it is sharp.—Mrs. E. B. B., Beaver, Alberta, Canada.

JUNE, 1944

Margie says...

DURKEE'S TROCO MARGARINE TASTES MIGHTY GOOD ON SANDWICHES



Durkee's Margarine is made by an improved process which churns the pure vegetable oils right in with the fresh pasteurized skim milk. IN foods and ON them, you'll love the flavor of Durkee's Troco Margarine!

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A CHEERFUL NOTE

BREAKFAST CUP
For all the family
 MADE FROM BEAN, SOY BEAN, RICE, WHEAT, RYE AND HONEY

Breakfast Cup is a refreshing beverage in tune with youngsters and oldsters alike... harmonizing with Loma Linda standards. An appetizing, caffeine-free blend of soy bean and cereal granules, with figs, maltose and honey.

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Just Good Horse Sense

(Short items prepared by the Agricultural Section of the War Finance Division of the Treasury Department)

THE farmer who spends all of his wartime income is spending himself out of business. After the war, he'll have no cash with which to replace and repair buildings and equipment depleted by years of hard war food production.

NOT all of today's farm income is profit. Much of it represents worn-out buildings and equipment that can't be replaced because of wartime shortages. But this depreciation fund is not savings—to actually save, more money should be invested in war bonds.

BUY war bonds now and make certain that you are in a buying position when the war is over and goods and services are again available at peacetime values and peacetime prices.

IF a war bond is lost, stolen or destroyed, just report the serial number, date, and value to the Treasury and you'll get another without charge.

THERE is money for war bond purchases in the small town and rural

banks of America. As of November 1943, bank deposits in cities under 15,000 population in twenty leading agricultural states were 322 percent of the 1924-29 average.

NET income to American farmers for 1943 was about two million dollars greater than 1942. If this money were put in war bonds it would go a long way toward insuring the future financial stability of agriculture.

Forest Trees for Farm Planting

IN a "plant more trees" program, the state of Utah, cooperating with the United States Department of Agriculture through the Utah Extension Service and the School of Forestry of the Utah State Agricultural College, furnishes young trees for farm planting in Utah at nominal prices: among softwoods—Eastern Red Cedar, Ponderosa Pine, and Blue Spruce; among hardwoods—Green Ash, Siberian Elm, Black Locust, Honey Locust, Russian Olive, Siberian Pea Tree, Black Walnut, Lombardy Poplar, and Golden Willow. Trees, priced from one to two dollars a hundred, must be used on farm land and in Utah for woodlot, windbreak, or shelter-belt purposes.

To be eligible for this low-cost service, the purchaser of planting stock must abide by certain conditions prescribed as the terms of the cooperative agreement outlined in Forestry Circular No. 15, obtainable from the School of Forestry, Utah State Agricultural College, Logan, Utah, to which all inquiries should be addressed.

WESTERN MIGRATION

(Continued from page 382)

an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. . . .

George D. Watt said, "Gentlemen, I shall go." Samuel Bent, Joseph A. Kelting, David Fuller, James Emmett, Daniel Spencer, Samuel Rolfe, Daniel Avery, and Samuel W. Richards, volunteered to go.

Saturday, 24—At home. Had an interview with Brother Phelps at nine o'clock.

Seth Palmer, Amos Fielding, Charles Shumway, and John S. Fullmer volunteered to go to Oregon and California.

The frequent appearance of such notations as the following in the church records indicate the popularity of the contemplated migration to the West:

Ira S. Miles volunteered to join the mountain exploring expedition. (Monday, 26.)

Almon L. Fullmer and Hosea Stout volunteered to go on the Western Exploring Expedition. (Tuesday, 27.)

Thomas E. Edwards volunteered to join the exploring expedition to the Rocky mountains. (Wednesday, 28.)

At this time letters arrived in Nauvoo from Lyman Wight and George Miller relative to establishing the headquarters of the church in Texas. Soon after receiving this information the Prophet organized a special council consisting of twenty-three prominent leaders for the following purpose:

To take into consideration the subject matter contained in the above letters, and

⁴*Ibid.*, p. 224

also the best policy for this people to adopt to obtain their rights from the nation and insure protection for themselves and children; and to secure a resting place in the mountains, or some uninhabited region, where we can enjoy the liberty of conscience guaranteed to us by the precious blood of our fathers, and denied to us by the present authorities, who have smuggled themselves into power in the States and Nation.

The following notations in the official records of the church are evidence of Joseph Smith's anxiety about the subject:

I got prepared a memorial to his Excellency John Tyler, the President of the United States, embodying in it the same sentiments as are in my Petition to the Senate and House of Representatives of the United States, dated 26th March, 1844, asking the privilege of raising 100,000 men to extend protection to persons wishing to settle Oregon and other portions of the territory of the United States, and extend protection to the people of Texas.

Sunday, 31—Cold, fine day. At home this morning until nine, when I went over to my reading-room, again heard read and signed my memorial to Congress for the privilege of raising 100,000 volunteers to protect Texas, Oregon, &c., dated 26th instant; and also a memorial to the President for the same purpose, if the other fails.

Also signed an introductory letter to Elder Orson Hyde, who is going to carry the memorials to Washington.

⁵*Ibid.*, p. 281

Western Migration

Mr. John Wentworth of Chicago presented this memorial to the House of Representatives where it received much publicity.

After Orson Hyde became well acquainted with the congressional reaction to this memorial he wrote the following letter to Joseph Smith:

Washington, April 26, 1844

We were last evening introduced to President John Tyler at the White House by the politeness of Major Semple, where we spent an hour very agreeably. The president is a very plain, homespun, familiar, farmer-like man. He spoke of our troubles in Missouri and regretted that we had met with such treatment. He asked how we were getting along in Illinois. I told him that we were contending with the difficulties of a new country, and laboring under the disadvantageous consequence of being driven from our property and homes in Missouri.

We have this day had a long conversation with Judge Douglas. He is ripe for Oregon and California. . . .

Judge Douglas says he would equally as soon go to that country without an act of congress as with, and that in five years a noble state might be formed. . . .

In case of a removal to that country, Nauvoo is the place of general rendezvous. Our course from thence would be westward through Iowa, bearing a little north, until we come to the Missouri River, leaving the state of Missouri on the left, thence onward till we come to the Platte, thence up the north fork of the Platte to the mouth of Sweet Water River in long, 107° 45' west, and thence up said Sweet Water River to the south pass of the Rocky Mountains about eleven hundred miles from Nauvoo, and from said south pass in latitude 42 degrees 28' north to the Umqua and Clamet valleys in Oregon bordering on California is about 600 miles, making the distance from Nauvoo to the best portions of Oregon 1700 miles. . . .

Judge Douglas has given me a map of Oregon, and also a report on an exploration of the country lying between the Missouri River and the Rocky Mountains on the line of the Kansas, and great Platte rivers, by Lieut. J. C. Fremont of the corps of topographical engineers. On receiving it, I expressed a wish that Mr. Smith could see it. Judge Douglas says it is a public document, and I will frank it to him. I accepted his offer, and the book will be forthcoming to him. The people are so eager for it here, that they have even stolen it out of the library. The author is Mr. Benton's son-in-law. Judge Douglas borrowed it of Mr. Benton. I was not to tell anyone in this city where I got it. The book is a most valuable document to anyone contemplating a journey to Oregon. The directions which I have given may not be exactly correct, but the book will tell correctly. Judge Douglas says he can direct Mr. Smith to several gentlemen in California who will be able to give him any information on the state of affairs in that country, and when he returns to Illinois he will visit Mr. Smith. . . .

I shall write again soon, and let you know what restrictions, if any, are laid upon our citizens in relation to passing through Indian territories.

A few days later Orson Hyde wrote the following message to Joseph Smith:

Washington, April 30, 1844

It is now reduced to a certainty, that Texas will not be admitted into our union.

JUNE, 1944

THEY FELL IN LOVE

with

GLADE'S



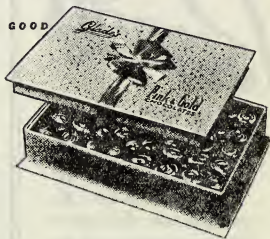
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cordially welcomed in any company. . . As a gift

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Glade's
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AMERICA'S FINEST OVERALL

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THERE'S A REASON—
No others FIT like LEVI'S!

A NEW PAIR FREE
IF THEY RIP

NON-
SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS

Tempting
taste
Thrifty
price



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SOUPS

Crisp, plump vegetables, popped into our kettles fresh from the fields—make Rancho soup taste so good...lower freight costs to your grocer from our farm-kitchens here in the West, make Rancho soup cost you less. So for wholesome, hearty soup always

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You get exactly the color you want to fit any decorative scheme.

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65 West First South
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 Utah and Idaho
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WESTERN MIGRATION

(Concluded from page 389)

at present, for Messrs. Clay and Van Buren have both taken a stand adverse to the annexation of that territory to our Republic in their letters received here yesterday. This has given an additional radiance of hope to the Clay men, but has smitten the Vanites with wild confusion. They talk of other candidates. They want someone who will go for Texas and Oregon. . . .

Judge Douglas, who is full of familiarity and good-will, proposes to visit Mr. Smith on his return to Illinois upon the subject of Oregon, Texas and California. Major Semple thinks of doing the same also. Oregon is a good way off, and is not a very good country when you arrive there. I have read something of its history since I left, and have also conversed with gentlemen who have been there. The tax [hardship] upon women and children in removing there, would be very severe indeed. . . .

Brother Pratt has just returned from the Senate and informs me that Major Semple has not read your Oregon memorial today, as was expected. But General Atchison moved that his bill respecting that country be made the special order of the day on Monday next. This latter bill we have sent you some days ago in print.

We hope there is no juggling in this matter, and shall keep an eye upon it.

Brother Pratt sends his best wishes to you all. As before, ORSON HYDE*

A short time before the martyrdom, Joseph Smith received the following letter from a realtor in Texas, which shows how widespread was the impression that the Mormon leaders were at that time considering an exodus from Nauvoo:

Republic of Texas,
 Galveston County, June 3, 1844
 Sir:

My object in addressing you is to make a proposition which I hope may receive your serious consideration. I have for sale a tract of land lying in latitude 33° extending from the Red River almost to the Trinity containing sixty leagues.

In Texas you will find no dense population to contend with, no bigot to oppress, no overwhelming power to crush you in your infancy, but a new field open to the enterprising oppressive pioneer, as yet free from the civilized needs of superstition, oppression and pride where every hand would be extended to you in friendship. . . .

I will not trespass longer upon your time, should you not deem the subject worthy of consideration. I shall have already wasted sufficient time in writing and you in reading. Should you regard it in a favorable light I will furnish you with a transcript of the titles, and make you a definite proposition. My address is Galveston City, Galveston Co., Republic of Texas, in care of John D. Groishick.

I have the honor to be yours, etc.

JOHN H. WALTON*

Another striking bit of evidence in this connection is the following: At the Jubilee celebration in Salt Lake City in 1897 Brother Stephen H. Goddard, one of the pioneers of 1847, related that he distinctly remembered having heard the Prophet Joseph Smith give instructions to the Saints concern-

ing their removal to the Rocky Mountains. He told President George Q. Cannon and Joseph F. Smith that on one occasion in his presence—

The Prophet Joseph mapped out on the floor in the Masonic Hall in Nauvoo a diagram of what he called the Great Salt Lake Basin or Valley, and said that the Latter-day Saints would go there. The course of travel was mapped out, which afterwards was the route taken by President Brigham Young and the Pioneers. He did not remember the exact date of this prophecy, but as the Masonic Hall was not built until 1843, it must have been after that date.*

It is a matter of historical record that on June 22, 1844, Hyrum Smith informed Reynolds Cahoon that "a company of men are seeking to kill my brother, Joseph, and the Lord has warned him to flee to the Rocky Mountains."

Joseph and Hyrum soon made preparation for crossing the Mississippi to a place of safety where they could complete their plans for a secret and hasty retreat toward the West. While waiting for a skiff to take them across the river they instructed W. W. Phelps to take their families to Cincinnati, Ohio. Joseph then added this final instruction:

Go to our wives, and tell them what we have concluded to do, and learn their feelings on the subject; and tell Emma you will be ready to start by the second steamboat, and she has sufficient money wherewith to pay the expenses. If you ascertain by tomorrow morning that there is anything wrong, come over the river to Montrose, to the house of Captain John Killien, and there you will learn where we are.*

So anxious were these men to cross the river and heed the warning they had received, that they borrowed an old disabled boat instead of waiting longer for a better one, and crossed the river in the night. Orrin Porter Rockwell rowed the skiff.

The next morning Joseph instructed Rockwell to return to Nauvoo and get horses and supplies for the long journey toward the West. It was requested that this equipment be taken across the river under cover of darkness "and be ready to start for the Great Basin in the Rocky Mountains."

The Prophet's wife became greatly alarmed about this hasty retreat and sent a messenger entreating Joseph to return to Nauvoo. When told that he was accused of cowardice he resolved to return to Nauvoo, surrender for trial at Carthage, and go like a lamb to the slaughter.

Though Joseph Smith never lived to lead his people into the West, he had long entertained the thought that Nauvoo was but a temporary wayside station along the trail of destiny that stretched toward the distant West where they would become a mighty people in the midst of the Rocky Mountains.

*Journal History, April 26 and 30, 1844
 *Ibid., June 4, 1844

*Journal History, July 26, 1897
 *History of the Church, VI:547

News From The Camps

c/o Ft. P. O., S. F., Calif.

Dearest Mother:

JUST a word to tell you that I love and miss you. My only worry is that you will worry about me. Mentally and physically I feel fine. Morally I truly believe that I am getting stronger every day. I have plenty of time to think and have some of the best of reading material at my fingertips. I know that God answers our prayers because he has certainly answered mine. The night before one of our engagements I lay in the pitch-black darkness of my jungle foxhole worrying and in a way fearing the coming dawn. I prayed fervently for divine protection on the morrow and feeling assured of such dropped off into a most restful and peaceful sleep. My actions the next day brought forth this remark, "He's the guy they say bore a charmed life up on Ridge." Also resulted in a recommendation for the Silver Star. Frankly, I can say that I wasn't afraid, because I knew that I had nothing to worry about. I knew my prayers were being answered. So don't you worry about me, Mother.

All my love,

Morse

(Capt. M. L. Holladay, U.S.M.C.)

* * *



LT. ELLA MATSON,
A.N.C.,
CAMP ADAIR, ORE.,
DAUGHTER OF
MR. AND MRS.
A. M. MATSON

AN ARMY NURSE'S PRAYER

By Lt. E. Matson, A.N.C.
Camp Adair, Oregon

GIVE me courage, O God,
To match my strength with theirs—
To understand the paths they trod
And calm their troubled fears.

Help me to smile on darkened day
To teach of thy unfailing power,
And when in suffering they come to pray
Enfold in thy holy bower.

* * *

A SOLDIER'S PRAYER

By Pvt. Harvey T. Johnson

DEAR God, I kneel before thee now
To ask one thing of thee:
Preserve my life that I might live
To dedicate my life to thee.

Or grant if I should never see
A home, a wife, a son,
That men will always say of me
His love has fought and won.

JUNE, 1944

All that a soul may give, he gave
Of bravery and youth.
Unfailingly he fought to save
Honor and love and truth.

Tho' earth itself shall pass away,
And sun and universe bear the pain
These things for which he fought will stay,
And he shall not have died in vain.

* * *

Anzio Beachhead, Italy

It was my pleasure to meet with a group of L.D.S. men on April 2, 1944, on the Anzio Beachhead—the first Mormon service to be held here. Most of these men have been here from the beginning—landing in the first waves. They have faced death on many occasions and from personal experience, can say they've gone through "Hell" many times as the bitter struggle to save the beachhead ensued. They came through these battles with undaunted faith and a sincere prayer deep in their hearts, "Father, thy will be done." "Do what is right, let the consequences follow," is their guiding principle.

At the opening of the meeting renewed vigor and courage came to us with the first phrase of the opening hymn, "Come, come ye Saints, no toil nor labor fear"; the Spirit of the Lord was strongly manifested.

During the services at irregular periods the "Anzio Express," German long range artillery, whined overhead with its threatening bursts not too far distant.

Sincerely,

Albert E. Huber

* * *

Dear Friends:

DURING this time of strife and contention we all need someone who will put his arm around us and lead us on the path of righteousness. I think that all Latter-day Saints should know that when they are in the service there is only one to put that arm around him, and that is our Father who dwells in heaven. We no longer have a loving mother or father, brother or sister, wife or child, near us to give us aid. It is true we all receive letters that help very much in keeping us from worry, but there is only one who can actually give us the aid we are so much in need of.

The American nation should see the need of the abolition of liquor from army camps so each man can carry on his duties with a clear and unwavering mind.

Our young men and our young women today, if they can hold true to the standards that have so plainly been set before them, have so many blessings in store for them. If they could only realize those facts before it is too late. I will be along with the rest of you in my diligent prayers that each and every one of us will have more power to meet each day's problem with clear minds and with a knowledge that we are living clean lives as our Father would want us to live.

Sincerely,

A. B. Palmer

P.S.—I have a brother with me in the service and the Lord has helped us to be close to each other so we could have our prayers and comforts with each other.

It's the Eggs that
make it **BETTER**..
it's the Eggs that
make it **GOOD**!

So Fresh
So Smooth
So Good



ONE OF DURKEE'S FAMOUS FOODS
Famous for Highest Quality
SINCE 1857

Can You Picture
UTAH

without *Highways?*



Think of our state without highways—without trucks, or cars, or buses carrying soldiers and war workers, or business travelers.

We take our excellent roads for granted, but highways don't just grow. For them we can thank our state government and our State Highway Commission—and you, the taxpayer.

Overland Greyhound Lines, too, pay license, fuel and operating taxes—but we feel that our greatest service is in putting the highways to work for all who must travel, making near neighbors and good neighbors of all the communities we serve throughout this state.

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GREYHOUND
LINES**
Operated by
INTERSTATE TRANSIT LINES



Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA T. BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RUFUS K. HARDY

Class Instruction

Good Teaching

ONE of the objectives for the quorums of the priesthood as set forth in *Priesthood and Church Government*, page 160, is "to become better acquainted, through careful study, with the doctrines of the gospel and their application to life."

In giving direction to class instructors of quorums and groups this objective suggests that not only should the instructor give careful study to the subject matter and doctrines of the church but he should also be familiar with the members of his class. He should know, as far as it is possible for a teacher to know, the mental possibilities and limitations of the members of his class and adjust his presentation to their capacity. The Savior was a great exemplar of this. He knew his disciples and their capacity to understand, and humble fishermen though many of them were, he instructed them in terms that they could understand.

A wise teacher knows that "the letter killeth, but the Spirit giveth life"; that it is not always what we say but what we make men feel. Stanley Hall once said, "Whether other people really teach us anything is a question, but they do sometimes give us impulses which make us find out for ourselves."

A teacher is a leader, and in that leadership as he inspires confidence and a desire to know, is he also a good teacher.

Personal Welfare

"Am I My Brother's Keeper?"

IN this column in the April *Era* was discussed the commandment, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Every quorum member, to the extent of his powers, should comply with this law.

There are, however, instances where, for reasons beyond their control, people cannot earn their living. Insofar as may be possible, such persons should be cared for by members of their families. This obligation is written into the Utah law in these words:

Every poor person who shall be unable to earn a livelihood in consequence of any bodily infirmity, idiocy, lunacy, or other unavoidable cause, shall be supported by the father, grandfathers, mother, grandmothers, children, grandchildren, brothers and sisters of such poor person if they or any of them be of sufficient ability. (91-0-1 Utah Code Annotated, 1943, Vol. 5, p. 344.)

This is in harmony with the divine commandment declared by the Lord on Sinai, "Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee." Natural love and affection should induce us to render to members of our own families the assistance they need, insofar as lies within our power.

This principle should be clearly understood and put into practice by each member of every priesthood quorum. Priesthood quorum personal welfare committees will find ample opportunities for projects in accomplishing this end.

Social & Miscellaneous

At a recent priesthood social, everyone was having an enjoyable time, playing games, conversing, and socializing generally. One of the women pre-

sent, turned to one of the visiting brethren and remarked, "Just look at all those people; they are certainly enjoying themselves. I believe that not one person of that crowd has an evil thought in his head."

Certainly this points the way to thwarting those plans that Satan has for drawing the children of men into evil ways. Wholesome, absorbing recreation will eliminate the desire to participate in those activities which destroy rather than build a person. With the advent of summer, leisure will be increased; and there will be an even greater need on the part of the social committee of the priesthood to plan for more and better parties so that the priesthood members may be kept in wholesome recreation.

Social committee, lay your plans carefully and completely for an enjoyable summer full of recreational activity.

Melchizedek Priesthood Outline of Study, August, 1944

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSON 29

THE PURPOSE AND PLAN OF THE GOSPEL

Text: pp. 95-99. Topics: The Purpose and the Plan. Good and Evil in the World's History. The Law of Testing. Adam and Eve and the Law. The Law and the Atonement. The Principle of Sacrifice. The Powers Striving with Men. The Destruction of the Wicked.

Discuss: What principles were involved in the organization of this earth? Why was this earth created? What agencies has man had to meet and contend with throughout history? Could men be tested without a law? What was the law? Why was an atonement necessary? Why, on occasion, does God permit the destruction of his creatures? Could he do otherwise and be God, in view of the Mormon doctrine of free agency? What is the purpose of the gospel? (To guide man's agency?)

LESSON 30

THE ROLE AND REALITY OF SATAN

Text: pp. 99-101. Topics: The Satanic Effort. Rebellion Against God. Lucifer's Influence. The Devil. Will the Devil be Saved?

Discuss: Is there a devil? Who is he, what does he do, and what is his purpose? Has his purpose prevailed in the earth? What was the nature of Satan's rebellion? (See p. 100.) Does Satan have free agency? What was the "order of God" that Satan tried to subvert? (p. 101.) Is a devil necessary in the gospel plan? Could you have a gospel without a devil? Could free agency exist?

LESSONS 31-32

THE DISPENSATION OF THE GOSPEL

Text: pp. 101-108. Topics: Outline of the Dispensations. Role of the Father and the Son. Insights into the Adamic Period. The City of Enoch. Noah and the Antediluvians. Noah recognized the Atonement. Abraham, (Posterity and Priesthood). The Law of Moses and Religious Practices of the Nephites. The Christian Dispensation. The Dispensation of the Fulness of Times. The Final Salvation of Man.

Suggestion: A certain value is to be had in digesting all this material as a unit. However, this may be done in one or two lessons as indicated. One lesson is suggested where the class is behind schedule. Make clear again the concepts brought out in Lessons 26, 27, 28, that the gospel was revealed to the first men in its fulness; that it is "eternal."

Discuss: What is a "dispensation"? Is a "dispensation of the gospel" an eyepopper full, a bucketful, or the whole gospel? How may one dispensation compare with another? Does the dispensation of "the fulness of times" mean that only in that dispensation was a fulness of the gospel available to mankind? What does it mean? What light does the topic, "Noah and the Antediluvians," throw on the problem of the necessity of Satan and the questions asked in the last lesson? Who are some of Abraham's posterity? How did Abraham obtain the priesthood? Supposing a Protestant minister should read this paragraph (p. 105) and declare he obtained the priesthood in the same way as Abraham, what would you say? (See p. 104 for Abraham's ordination by Melchizedek.) Is it reasonable to expect future revelations concerning the final salvation of man?

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Effects of Alcohol

DR. HAVEN EMERSON of Columbia University, New York, is recognized as one of the best authorities in the world on the effects of alcohol on man. In one of his books on the subject, *Alcohol, Its Effects on Man*, he says in the preface among other things:

Alcohol impairs reason, will, self-control, judgment, physical skill and endurance. . . . It is a frequent destroyer of health, happiness and mental stability. . . . It constitutes an important community health problem.

On page 82 of the book we read:

The most successful artificial or drug-excitant to sexual excess is alcohol. More instances of syphilis and gonorrhea in youths of both sexes whose sober good intentions are to avoid extramarital sexual connection, have been due to alcoholic abuse than to any other one cause. . . . Alcohol paralyzes the inhibitions, renders the physical urges more obvious, disarms the critical faculty, breaks down reasonableness and prudence, blurs fineness of perception and taste without necessarily creating the state of intoxication.

Is it not strange that civilized society legalizes alcoholic drinks as beverages?

The Chicago Meeting

There was a conference in Chicago April 12-13 that may, it is said, become historic. Representatives of temperance organizations, state and national, from all over America gathered there to find if it were feasible to abandon old organizations such as the anti-saloon league and form a new one under young, vigorous leadership that would give new life and unity to all the dry forces of America. As a result of the conference committees were appointed to study the question and propose plans.

No Smoking in Busses

In accordance with regulations of the Public Utilities Commission of Idaho there is now no smoking permitted in the public busses traveling on the highways of that state. All non-smokers have cause to feel deeply thankful to the commission. The lack of consideration for non-smoking fellow passengers by smokers who fill the air with disagreeable and poisonous fumes of tobacco has resulted in these regulations. It would seem that public busses stop frequently enough for smokers to step outside and give reasonable indulgence to their enslaving habit.

We learn further that the Los Angeles city council recently voted 31 to 1 to approve an ordinance prohibiting all smoking for the duration on street cars and public busses in that city. Let us hope that public demand will be so great that sooner or later the ordinance will be made permanent.

In closed spaces smokers make second-hand smokers of all others. Does this show consideration for those to

NOTICE TO ALL WARDS AND STAKES

Memorial Services for June 25, 1944

IN COMMEMORATION OF THE MARTYRDOM OF THE PROPHET JOSEPH AND
PATRIARCH HYRUM SMITH AT CARTHAGE, ILLINOIS, JUNE 27, 1844.

JUNE 27, 1944, will be one hundred years from the day of the martyrdom of the Prophet Joseph Smith and his brother, the Patriarch Hyrum Smith. It has been considered very fitting that memorial services in commemoration of this sad, but very significant, event, be held throughout the church. There will be no central gathering in any of the stakes or missions of the church, but it is recommended that services be held in each of the wards and that the outlined program of exercises be carried through on Sunday, June 25, 1944, the nearest Sabbath to the date of the martyrdom.

In branches of the church, both within the stakes and in various mission fields, this outline may be modified according to local conditions.

In the stakes where quarterly conferences will be held June 25, 1944, it is suggested that this program be made the feature of one of the sessions of the stake conference.

This is to all members of the church a most solemn occasion, but one filled with great significance, since it became necessary for these martyrs to lay down their lives by the shedding of their blood for the testimony of Jesus and to seal that testimony and make it binding upon the world. Their testimony which was thus sealed, now stands as a witness against all those who reject the truth which has been revealed; and they who reject it after it has been brought to their attention, stand condemned and their sins are upon their own heads.

The exercises for this memorial service are as follows:

Singing: "We Thank Thee, O God, for a Prophet." Fowler. Hymn Book No. 298.

Prayer:

Singing: "Praise to the Man Who Communed with Jehovah." Phelps. Hymn Book No. 167.

Administration of the sacrament

Singing: "The Seer," Taylor. This to be a solo if a suitable soloist can be had, otherwise the singing of a congregational hymn, such as "Come, Listen to a Prophet's Voice," "What Was Witnessed in the Heavens," etc.

"The Prophet's First Vision": Remarks by a teacher or a priest, 10 minutes
Singing: "Joseph Smith's First Prayer," Manwaring. Sunday School Song Book page 41.

Reading of Section 135, Doctrine and Covenants, by someone appointed.

Singing: "A Poor Wayfaring Man of Grief," Montgomery. Hymn Book No. 23.

"Joseph Smith the Prophet": A discourse by someone appointed by the presiding officer.

Closing Hymn: "O Give Me Back My Prophet Dear," Taylor. Hymn Book

No. 193, or "An Angel from On High."

Benediction:

It is suggested that notices be not presented at this service, if they can possibly be avoided.

whom tobacco fumes are offensive? We are willing that those who must shall indulge, but what right have they to foul the air that the rest of us must breathe?

Women and Smoking

Perhaps the main reason why men indulge in smoking everywhere—cars, busses, restaurants, etc., is that women have taken to smoking. There was a time when a gentleman would not smoke in the presence of a lady. But nowadays it appears that women feel that they have the liberty to do anything that men do. Hence, many women smoke making this one sign of their independence. But smoking is bad for them and for the race.

United States Surgeon General Hugh S. Cummings once wrote:

When women generally contract the smoking habit the entire nation will suffer. The physical tone of the whole nation will

be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man.

Dr. D. H. Kress of Washington, D.C., an outstanding opponent of smoking also wrote:

Smoking while harmful to young men, is more harmful to young women. It dulls and stifles their entire moral nature. It destroys the power of spiritual discernment. . . . Cigaret-smoking women are not home-makers, as a rule, but usually home-breakers. . . . Tobacco is a race poison. . . . For both man and wife to be smoking addicts is destructive. Children born to such a pair had better never have been born. Anything that is injurious to the child after birth is equally injurious to it before its birth.

This means that an expectant smoking mother poisons her babe before it is born severely handicapping it both physically and mentally. Nature is kind. Many such babies die within two years of their birth. Should not everything possible be done to save our girls from the slavery of the smoking habit?

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY JULY, 1944

Text: HOW TO WIN BOYS Chapter XIX: A Boy's Social Nature

Quotations from the Text:

1. You may berate the desire. You may pool-pool at the idea of such an immature mentality. You may deem it second class and even tawdry. But youth cries out, still, in very loud tones: "I want some place to go!"
2. To win youth one must supply plenty of good times!
3. Forever I recall the Christ's "Be ye wise as serpents." For the serpents of the devil's destructive crew are legion. They wait behind every cocktail bar that caters to society. They are ready at every public dance hall. They are eagle-eyed and waiting at roadhouses. They are skilful enough to find a way into many high school parties and know how to enter any door of a boy's club or fraternity. I'm not guessing. I know!
4. I once heard a member of the Rotary Club claim he was for boys. Why—so he said—last Fourth of July he had filled his automobile with poor boys and had spent ten or twelve dollars on their entertainment. That was pretty much like presenting three doughnuts to the United States standing army. And then saying, "Be ye well fed!"

When, as lovers of boys, when will we learn that kindness isn't one kind act at Christmas? Or that giving isn't a dollar bill on annual Rally Day? Or that giving boys a wholesome church-directed social life is not a full party about Halloween time?

5. The point is your attitude toward this need. Boys shouldn't expect mature people to be their slaves. Too many parents fail right here. But cordial co-operation in time and thought and planning and place are absolutely essential.
6. Frankly, if I do not meet my own boy's social needs in our humble home to the tune of welcoming his friends, giving him a place to have old-fashioned fun or enjoy a quiet conversation in comfort, or allow him to share the pantry shelf's "cold snacks" with his friends—both young men and young women—then I can never exonerate myself if he goes to a cafe that serves liquors and stresses them or to public and questionable resorts of all kinds. A very faulty parent that I am, I have at least been this wise.
7. Now I want to ask the churches to make churches and church institutions homes for boys! Not as slaves to boys but as parents to boys. Not as a serious duty (though it is just that) but as a pleasure and as a gesture of true friendship.

Helps for the Class Leader:

1. Point out the need for a well-balanced social program for boys.
2. How does the ward boy leadership committee program assist in this problem?

Program for Adult Members of the Aaronic Priesthood

IMMEDIATELY following the announcement in the special bishops' meeting of April 8, 1944, handbooks, covering the details of the new program of the adult members of the Aaronic priesthood, were mailed to stake and ward leaders. These should now be in the hands of those concerned with this program.

To avoid any further delay, it is suggested that the stake and ward committee organizations be effected immediately, and that handbooks be placed at their disposal for their information and guidance. If instructions are followed closely, the new program will, undoubtedly, be effective in this activity.

New Roll Books

An entirely new roll and record book is now being prepared for use in this program. Special features in the new roll include the tabulation of activities in priesthood meeting, cottage meeting, and other church activities. There are also provided adequate space for the listing of assignments of committeemen and active members to visit the inactive, and spaces for recording the number of visits made during the month. Those living away from home for any reason will be noted in the new roll.

Individual record cards for adult members of the Aaronic priesthood will not be used in the new program. The roll book will contain a provision for the listing of each member's wife's name, number of children in the family, hobbies, profession or business, special

talents, and other pertinent information.

The new roll books will be sent to bishops, as soon as they are received from the press. It is not necessary to file an order for them.

New Monthly Report Books

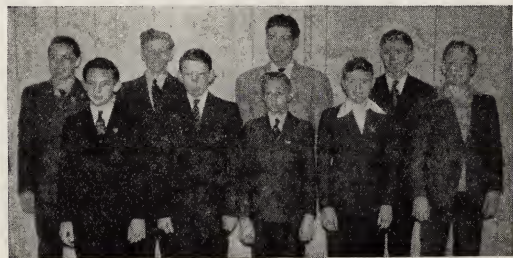
Obviously, the changes in the program, itself, make it necessary for the introduction of new stake and ward monthly report forms. A special feature will be the counting as "active," all adult members of the Aaronic priesthood who support the church in either temporal or spiritual activities. The handbook gives a complete and detailed account of this feature.

New monthly report forms will be mailed to bishops and stake chairmen immediately upon their receipt from the press. It is not necessary to file an order at this office.

There is much to be done while stake and ward workers are waiting for the above supplies to be delivered. Ward and stake committee organizations should be effected immediately and as suggested in the handbook. This will provide these new officers the opportunity to carefully study the handbook and make adequate preparation for the full promotion of the program immediately upon receipt of the supplies.

These committees may very profitably hold several council meetings to insure their adequate and complete understanding of the details of the new program as set forth in the new handbook.

Challenging Records



AARONIC PRIESTHOOD MEMBERS, REXBURG SECOND WARD, REXBURG STAKE, HAVE 100% ATTENDANCE RECORD FOR 1943

Front row, left to right: George Lyman, Max Stephensen, Donald Hinckley, Charles Cook, Reed Lolley. Back row: Kenneth Nelson, Robert Muir, Parlett Peterson, two years 100%; Golden Muir, Lemis Leatham, now in the armed services, was not present when this picture was taken. Lemis had a 100% attendance for two years. It is reported that so far in 1944, these young men have attended priesthood meeting 100%. They seem determined to keep it up. This is an excellent record for one ward. Is there a ward which can better this record?

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

Aaronic Priesthood Celebration in Oakland, California

OAKLAND WARD of the Oakland Stake, on March 3, 1944, honored members of the three Aaronic priesthood quorums of the ward with a turkey dinner, sound movies and a dance in commemoration of each of the quorums receiving a Standard Quorum Award in 1943. Individual awards were also presented to several quorum members.

The quorum awards were previously presented by Bishop LeGrand Richards at the quarterly stake conference held in January. The Deacons' Quorum Award was decorated with the sixth year seal, the teachers' quorum with the fourth year and the priests' with the third year seal.

The occasion was a huge success with one hundred thirty in attendance including stake officers, parents and the girls of Aaronic priesthood age.

The Church Moves On

(Continued from page 383)

He was captain of his high school football team, and was a light-heavyweight boxer.

One of his projects developed in his home work shop is the design of an "invisible searchlight," using infra-red rays and an electronic pick up, for military use in scanning enemy battle lines undetected. He plans to become a research scientist.

Excommunications

CAROLYN JUNE ANDERSON SEXAUER, born January 16, 1908. Excommunicated in College Ward, San Diego Stake, February 3, 1944.

Ronald Duane Sexauer, born December 22, 1929. Excommunicated in College Ward, San Diego Stake, February 3, 1944.

Gerald Michael Sexauer, born August 10, 1936. Excommunicated in College Ward, San Diego Stake, February 3, 1944.

Arthur Budvarson, born April 4, 1909. Excommunicated February 3, 1944, in College Ward, San Diego Stake.

Edna May Anderson Budvarson, born December 23, 1911. Excommunicated in College Ward, San Diego Stake, February 3, 1944.

Donna Mae Budvarson, born March 19, 1930. Excommunicated in College Ward, San Diego Stake, February 3, 1944.

Carol Loraine Murphy, born July 15, 1933. Excommunicated February 17, 1944, in Lincoln Ward, Granite Stake.

Morton H. Proctor, born February 23, 1896. Excommunicated July 1, 1943, in Southgate Ward, South Salt Lake Stake.

Evelyn Effigene Clark Carman, born June 24, 1912. Excommunicated February 14, 1944, in La Grande Second Ward, Union Stake.

Iva Mae Clarson Holmes, born October 13, 1913. Excommunicated February 14,

JUNE, 1944

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for July, 1944

"HONOR THY FATHER AND THY MOTHER"

The commandment, "honor thy father and thy mother," has thundered across the span of centuries. It is as vibrant today as when the Lord declared it from Mt. Sinai. It will live forever. Only the impoverished mind would take pleasure in its demise or in relief from its responsibilities.

What obligations are imposed by this commandment? How may each of us "honor his father and his mother"? Let us here consider some suggestions for each member of the family.

THE FATHER. In their need, are you as faithful in providing for your father and mother as they were in providing for you? How long since you visited them? How long since you expressed, or, better still, since you demonstrated your appreciation for what they have done for you? Does their thought of you make them happy? Is there an unfeigned affection among you? Finally, is the man you are, the man they prayed you would become?

Yes, there are your wife's parents, too. Do not forget them. They gave you the greatest single gift within their power—their daughter.

THE MOTHER. Your courtesies to your father and mother, and the attention you give their temporal and spiritual needs, mean much more to them than do these same benefits coming from any other person or agency on earth. If time has slowed them up, bent their forms, do not forget that you figured mightily in those transformations. They loved you, sat up nights, prayed, wept, worried, hoped, dreamed. They have their reward in you and your actions. Are you satisfied? Are they?

Your husband's parents—are you mindful of them? Think not that you are without obligations here, too.

THE SON. If you are a thoughtful son, your parents are never "the old man" and "the old lady." They are God's personal gifts to you. Do as much, give as much, go as far, to protect them from shame and heartaches as they would, and do, to protect you.

If occasionally you discover that you know more than they do, thank them for your greater opportunities to learn. Have respect for your home—it is the greatest school you will ever attend—it has been blessed with the greatest teachers you will ever know.

You must be a real man, for no other type can fulfill their dreams and your destiny.

THE DAUGHTER. If you could know your parents' thoughts, hear their prayers, feel their anxiety, you could never say, "It's none of their business." You are part of them. If you do wrong, they are offended. If you are hurt, they are hurt. If you are happy, they are happy. You are their temple—and God's. They pray every day that nothing unclean shall enter that temple, "which temple, ye are." It takes you and the Lord together to answer their prayer.

Finally, let members of the church reflect that parents are the agents of our Heavenly Father in the training of his sons and daughters. Parents have a tremendous responsibility. It is our duty to see to it that they are held in honor before the Lord through our obedience to the command, "Honor thy father and thy mother."

1944, in La Grande Second Ward, Union Stake.

Samuel Ray Allen, born February 6, 1894. High priest. Excommunicated January 30,

1944, in La Grande Second Ward, Union Stake.

Barbara Jean Heath, born March 4, 1924. (Concluded on page 397)

Music

Forum

FOR CHURCH MUSICIANS

By Lorenzo N. Mitchell,
General Secretary of the General
Music Committee

Many and varied are the questions asked of the members of the general music committee when they visit stake and ward musicians of the church. Out of a volume of inquiries a few pertinent ones are answered here.

WHERE CAN I OBTAIN HELPS?

CHORISTERS desiring practical helps should secure a copy of the *Church Chorists' Manual*, by J. Spencer Cornwall. Out of a wealth of practical experience in conducting and teaching, Elder Cornwall has compiled one of the finest handbooks ever written for the amateur conductor. It is replete with valuable instructions and concise in its explanations. The book sells for seventy-five cents a copy.

Organists can obtain valuable helps from the *Organists' Manual*, by Tracy Y. Cannon. The information in this excellent book is arranged in the form of a series of lessons. The secret of organ touch is fully treated, as are many other subjects including organ registration for the small reed organ; how to transcribe piano music for the organ; interpretation, etc. This book contains more pertinent suggestions than can be found in any other book of its kind. It sells for fifty cents a copy.

Other helps are: *The Eloquent Baton*, by Earhart; *Choral Technique*, by Coward; *Choir and Chorus Conducting*, by F. W. Wodell; *First Lessons on the Pipe Organ*, by Nevlin. In addition to these helps the church music committee is in a position to render assistance to choristers, organists, ward choirs, ward music groups, and presiding authorities in their special music problems.

HOW OFTEN SHOULD THE WARD CHOIR SING?

There has been some misunderstanding as to the part the ward choir should play in the sacrament meeting when a special group of singers is invited to perform, or when an organization of the ward is asked to furnish the program.

These special groups do not officially "take over" the meeting until after the sacrament has been administered and passed. Up to this time the regular sacrament meeting procedure should be followed and the choir should furnish the music.

Occasionally the special chorus may be invited to take the place of the ward choir, but it should not be done without the full consent and approval of the choir staff. Choir leaders naturally object to the choir having to give way to "this" and "that" special chorus. The ward choir meets in regular weekly rehearsals to prepare the sacrament meeting music and the Sunday performance is a sacred duty to the members. The regular weekly appearance of the choir is one of the most vital motivating forces in keeping the organization alert and inspired to its responsibilities.

Briefly then, the choir should sing at each sacrament meeting, including the fast meet-

ing, except when a special arrangement has been effected with the approval of all concerned.

IS THERE A RECOMMENDED MUSIC PLAN FOR SACRAMENT MEETINGS?

The plan almost universally adopted by the wards of the church is as follows:

Opening song by the choir or by the choir and congregation

Prayer

Sacrament song by the choir or by the choir and congregation

Devotional music on the organ during the passing of the sacrament

Speakers

Anthem by choir or by choir and congregation

It will be noted that the congregation has been included in the music service. Let

St. George Center Ward Choir

WHEN Brigham Young sent pioneers to settle the Dixie Cotton Mission, he told them that they would be faced by many obstacles and hardships, but urged that they meet their problems with laughter and singing, and gave them his blessing for this accomplishment.

Since then a tabernacle has been built, and the beautiful St. George Temple, and the people formed choirs of singers to sing the songs of Zion at the dedication ceremonies.

Mae A. Pace is director of the St. George Ward Choir, with Lenzi Sullivan and Mrs. Donald Schmutz, organists. There is nothing that gives the choir more pleasure than to be invited in its turn to be the official choir for a quarterly stake conference. Byron H. Taylor is bishop.

—Alexander Schreiner

it be said here that the congregation should sing at least one hymn in every sacrament meeting since it is the only opportunity the lay member gets to participate actively in and contribute to the success of the meeting. And, then, too much of the spiritual exaltation and worshipful atmosphere which permeates the sacrament meeting is inspired through the singing of the congregation.

WHAT IS THE PURPOSE OF THE ANTHEM?

To act as an accredited and efficient agency for setting forth truth and bringing it to bear on the hearts of men.

To act as a form of the most vigorous kind of preaching.

Much of the inappropriateness and unsuitableness of anthems is the result of a desire to provide the congregation with entertainment merely, and not with spiritual food in the musical part of the service of the same quality and kind as the other acts of worship and the sermon provide.

WHAT IS THE PURPOSE OF THE CHOIR?

The functions and purpose of the choir are:

- a. To support and encourage congregational singing.
- b. To supplement the singing of the congregation. The choir then becomes a vicarious agency in carrying the spirit of the singing to a higher spiritual, artistic, and aesthetic plane than is possible through the simple and austere form of the hymn with its like musical setting for each verse of the text.
- c. To act in the manner of a specialized branch of the priesthood, serving as a leader, an inspirer, and teacher through the use of inspirational texts. Many Latter-day Saints attribute their conversion to the hymns of the church. The hymn "O My Father" has probably converted more persons than any other hymn we sing.

There are times when the choir may use its office in the pure sense of concert performance, with no intention behind its rendi-

ST. GEORGE
CENTER
WARD
CHOIR



tion other than entertainment. However, in worship its rendition in quality and manner should be conducive of a realization of the service. Concert performance should not become a part of the sacrament meeting. If a choir concert is desired wherein secular numbers are to be sung, it should be given on a day other than Sunday.

WHAT HYMNS OR OTHER RELIGIOUS SELECTIONS ARE APPROVED?

When hymns and anthems measure up to a high standard of musicality and the texts are not contrary to the tenets of our faith and beliefs there is no valid objection to their use. However, one should examine the texts very carefully. President Heber J. Grant has given us the official word of the church in relation to this. Quoting from a sermon of his we read:

"To my mind the musician who pays little attention or no attention to the words of the song destroys half the value of his or her singing—the more beautiful the music by which false doctrine is sung, the more dangerous it becomes. I appeal to all Latter-day Saints, and especially to our choirs, never to sing the words of a song no matter how beautiful and inspiring the music may be, where the teachings are not in perfect accord with the truths of the gospel. In other words, our songs should be in very deed 'Prayers unto the Lord.' If we are careful to sing only such songs, then we are sure of such blessings which are promised by the Lord because his promises are 'True and faithful and all will be fulfilled.'"

Do not use such things as: "The Rosary," anthems which contain such passages as "Holy Mary, Mother of God," "Holy Mother," etc., or selections having a secular association.

IMPROMPTU NUMBERS

Sometimes members are called from the congregation to perform extemporaneous musical numbers in sacrament meetings. They include solos, quartettes, and choruses. What is your opinion of such practice?

The house of the Lord, wherein we worship him who created all things, is too sacred and holy a sanctuary to be desecrated by the performance of anything but the best prepared work. In Old Testament days only the choicest offerings were presented in worship. The example set by the Israelites of old is one worthy of emulation at this time.

However, there are exceptions when extemporaneous musical numbers may be given. Accomplished instrumentalists or vocalists who have a repertoire of sacred selections might at a moment's notice give an acceptable performance, but even accomplished musicians could play or sing to a better advantage if they had an opportunity to rehearse before the meeting.

This does not refer to those moved upon by the spirit to sing in fast meetings, this being their vehicle in bearing testimony to the goodness of the Lord. Often, these spiritually prompted exhibitions are deeply inspiring and uplifting and move others to arise to their feet and bear witness to the blessings they have received.

HOW SHOULD FUNERAL SERVICES BE ANNOUNCED?

This question is frequently asked of the church music committee, and while the matter is primarily one for the priesthood to control, it can be said that in the opinion of a great majority of musicians the less that can be said in announcing the service, the better.

Announcement of the program by the

Genealogy

Weber Stake's Patriarch Roberts

HONORING the revered patriarch of the Weber Stake, David R. Roberts, for the twenty-two years of faithful, devoted service among the people of the stake in priesthood and genealogical work, one hundred one members of the Weber Stake on March 30th, his birthday, attended one or more sessions at the Salt Lake Temple, the scene of eighteen years of loving and devoted service by him as an ordinance worker.

The endowment mission was sponsored for the membership of the stake by the stake Melchizedek priesthood and genealogical committees under the direction of their respective chairmen, Frank C. Simmons and Albertus Bragonje. At the request of Brother Roberts, the brethren attending were to do work, if not on their own lines, then on the mission names. As a result, of sixty-five endowments done by the brethren, sixty were for mission names. The sisters did forty-nine endowments.

At the completion of the evening service, his friends with Stake President James H. Riley as the spokesman, presented him with a small booklet containing an expression of

appreciation, together with autographs of stake and ward officers. He responded briefly and feelingly, expressing his appreciation for the kind consideration tendered him on his birthday anniversary.

The guest of honor was born March 30th, 1871, at Logan, Utah, the son of Robert D. and Hannah (Roberts) Roberts. He attended three sessions on his birthday anniversary, accompanied by his brother, Hugh Roberts, of Rupert, Idaho.

During his residence in Weber Stake, he has served twelve years in the presidency of the high priests' quorum, nearly nine of them as the president and ten years on the genealogical committee, nine years as the chairman. He was ordained a patriarch at the stake quarterly conference on September 29, 1940, by Elder John A. Widtsoe. He served as a temple ordinance worker until a little over two years ago. Baptismal missions to the temple by the youth of the church were started by him in the Weber Stake on August 29, 1921. His record of his mother's family is said to have been in part the inspiration for the "Book of Remembrance" movement in the church and features in it were adopted for that program.

A. BRAGONJE,
Stake Genealogical Chairman

presiding officers should be made at the beginning of the meeting in a highly dignified manner, considerate of the feelings of the bereaved, naming the numbers in the order in which they will appear.

When one performs at a funeral it should be remembered that he is offering his talent as a part of the service. One is more anxious that his contribution bring comfort to the mourners than that it "favor" or "please" the congregation.

It becomes an occasion for extreme embarrassment to a musician acting as the accompanist when every time a number is announced he is named as the one who will accompany. The congregation will see and hear each contribution as it is given and it is not necessary to enumerate each one during the service.

The Church Moves On

(Concluded from page 395)

Excommunicated January 22, 1944, in La Cienega Ward, Inglewood Stake.

Elizabeth C. Gadbury, born July 13, 1899. Excommunicated February 13, 1944, in Burbank Ward, San Fernando Stake.

Rudolph Helmer Gylling, born January 2, 1903. Priest. Excommunicated January 27, 1944, in Denver First Ward, Denver Stake.

Joseph Bertrand Dana, born August 1, 1903. Excommunicated February 14, 1944, in Ogden Tenth Ward, North Weber Stake.

Johanne Butcherit, born December 24, 1876. Excommunicated November 2, 1943, in Second Ward, Liberty Stake.

Grant Allyn Caproni, born December 10, 1880. Excommunicated February 27, 1944, in Wandamere Ward, Grant Stake.

Earl Marshall, born March 8, 1903. Excommunicated January 22, 1944, in East Nebraska District of Western States Mission.

Heber Chase Smith, Jr., born March 24,

1916. Excommunicated February 15, 1944, in Sixth-Seventh Ward, Pioneer Stake.

Charles Gray Cluff, born October 4, 1905. Elder. Excommunicated March 13, 1944, in Newton Ward, Smithfield Stake.

Corine Woodward Grivet, born December 5, 1910. Excommunicated in Helper Ward, Carbon Stake, March 13, 1944.

Oliver Reed Nilson, born February 11, 1902. Excommunicated March 13, 1944, in Helper Ward, Carbon Stake.

Ellen Winifred Haysey Chandler, born June 19, 1889. Excommunicated in Calgary Ward, Lethbridge Stake, February 18, 1944.

William Henry Chandler, born December 22, 1877. Priest. Excommunicated in Calgary Ward, Lethbridge Stake, February 18, 1944.

Joseph Waite Hunter, born May 20, 1893. Excommunicated in Emmett Ward, Weiser Stake, March 31, 1944.

Clark LeRoy Tyler, born July 13, 1905. Elder. Excommunicated in Manchester Ward, South Los Angeles Stake, March 20, 1944.

Reginald Rochell Brown, born July 2, 1914. Elder. Excommunicated March 21, 1943, in South Lords District, British Mission.

Duane Funnell Gee, born December 2, 1918. Elder. Excommunicated in Harvard Ward, Liberty Stake, April 5, 1944.

Paul Carl Hilgendorff, born February 27, 1875. Elder. Excommunicated April 16, 1944, in Nibley Park Ward, Granite Stake.

Lynn Building Obtained

PRESIDENT WILLIAM H. REEDER, JR., of the New England Mission, recently purchased a building at 20 Nahant Street, Lynn, Mass., to be used as chapel, recreation center, Relief Society room, and class rooms by that branch of the church. The property is located in the best residential section of the city.

The ORRILLA HIGLEY LETTERS

ONE day several years ago, two missionaries, while laboring in Warren, Pennsylvania, of the Eastern States Mission, were doing their daily door-to-door tract-ing. The forenoon had been spent visiting the people, without much success. They had been received at a number of doors but were usually turned away in a cool and unrec-
eptive manner. When they knocked at the last house on the block, a young woman answered the door and an enlightened expression covered her face as they introduced them-
selves as the elders of the Mormon Church.

She stated that her great-grand-
parents had been members of the church during the days of the Prophet Joseph. After hearing this, Elders Gilbert H. Nelson of Cleveland, Idaho and J. Robert An-
derson of Salt Lake City, became in-
terested and sought further infor-
mation. The young woman then told the story of her great-grandparents' joining the church and the persecu-
tion they underwent. She said she still had in her possession the origi-
nal letter her great-grandmother had written to her grandfather.

Because of the interest of the elders, she invited them in and of-
fered to show them the letters she had. Upon reading these letters, which were very carefully written on heavy stationery that had become yellow with age, their curiosity was aroused, and they sought further in-
formation concerning her people and their history. She had in her possession numerous letters dating to the early part of the nineteenth century. There were three letters written by Orrilla Higley, the great-
grandmother, to her son Samuel Rose, the grandfather of this woman. The letters told of the trials, struggles, and hardships of the peo-
ple and the final sorrow, mourning, and grief at the martyrdom of the Prophet.

The woman kindly offered to let the missionaries use the letters and make copies and photographs of them. Mrs. Higley was a very old woman at the time of the writing and was partially blind, thus ac-
counting for the mistakes in the letter. Her earlier letters were per-
fect in every detail. As time went on her writing became more ragged. The missionaries photographed the letter which told of the martyrdom of the Prophet. The letter, as was the custom in those times, was folded so that the outside part formed the envelope. On the outside one may see the postmark and the amount of the postage. Also, one may see a note written by the postman, Big Foot, who was undoubtedly an In-
dian.

Elders Gilbert H. Nelson,
J. Robert Anderson.
7 Rosedale Ave.,
Bradford, Penn.

A PIONEER MOTHER RECORDS HER ATTENDANCE AT THE FUNERAL OF JOSEPH SMITH, AND OTHER EVENTS FROM A CENTURY AGO.

you
probably have of the death of the Prophet
we arrived just in time to attend his funeral
we was obliged to take the boat at Ottawa and
we landed at a house I cannot describe to you
the the heart-rending scene now do I believe there has
been such a day of mourning since the day our
Savior was crucified it was truly heart rending
not a day ago to be seen sorrow and mourning was
depicted upon every countenance yes we have met
with the greatest hope in the death of Joseph and
Hyrum Smith that can be put in us the two most
righteous men on the earth are taken from us by a
wicked mob and they are not contented with this
they threaten more and exterminate the rest from the state
how it will be we know ~~the~~ not but must leave the
event. God who ordains all things for the best but yet
must be tried of this by this time but do not burn it
tell you finished reading it I want you to write
your parents in your last letter to make us a visit this
fall we are one mile from La Harpe south of
it was so that you had time to attend the Conference at
Nauvoo the B of Cather do not fail to come and when
write again you can this from your affidavits. Mother
B H

REPRODUCTION OF PART OF THE LETTER

Attica, N. Y., April 3, 1841
... Samuel, I cannot close my
letter without telling you that I have
united with the Church of Jesus
Christ of Latter-day Saints, or what
the world is pleased to call Mor-
mons. I don't know how this will
affect your mind but I hope you will
consider that although we are de-
spised, so were the former-day
saints, for St. Paul says that we are
called the outscourings of all things,
and if, the saints of old were per-
secuted why not the latter-day saints?
Expect it, for St. Paul says if any
man will live godly in Christ Jesus
he shall be persecuted. There is a
small branch raised up in this town
consisting of fifteen members. Mr.
Higley and Harriet have united with
the church. . . . There has been a
great stir here this winter and spring,
Laisa Fosdick and Julia have united
with the Freewill Baptist. Davis has
gone so far as to tell his experience
and stopped. Eli Peck has joined
them. There is but little done about

here except go to meeting—Tuesday morning. I find I must close my letter as there is a chance to send [it] immediately to the village. My request to you is that if you have not a Bible that you purchase one and read it carefully as the word of God and pray to God that you may be directed in wisdom. If you should have a chance to hear a Mormon elder preach, go and hear him without prejudice and do not despise your mother for believing them until you have heard them yourself but prove all things and hold fast that which is good. I must close by subscribing. Your affectionate mother,

O. Higley.

Attica, N. Y., Feb. 25, 1844.

... Samuel, it would gladden my heart to see your face again, and I do cherish a hope that I shall know what your feelings are with respect to our being Mormons. I have thought whether that did affect you, but I think I could convince you if I could have a chance to talk with you that we are not deluded but that we are the true believers in the gospel of Jesus Christ, for it is in believing and obeying the gospel of Jesus Christ that will gain us an inheritance in the celestial kingdom of God. You need not be afraid of offending me but tell me your feelings on the subject plainly. . . .

LaHarpe, Ill., Sept. 1, 1844.

Dear Son: I now embrace an opportunity of writing to let you know how we get along. We arrived here the second day of July being five weeks on the roads . . . you probably have heard of the death of the Prophet. We arrived just in time to attend his funeral. We were obliged to take the boat at Ottawa and we landed at Nauvoo. I cannot describe to you the heart-rending scene nor do I believe there has been such a day of mourning since the day our Savior was crucified. It was truly heart-rending, not a dry eye to be seen, sorrow and mourning was depicted on every countenance. Yes, we have met with the greatest loss in the death of Joseph and Hyrum Smith that can be felt by us. The two most righteous men on the earth are taken from us by a ruthless mob, and they are not contented with that, they threaten more, to exterminate the rest from the state. How it will be we know not but must leave the event to God who orders all things for the best. . . .

This from your affectionate mother,

O. Higley.

The NAUVOO ROAD

THE Nauvoo Road—ever hear of it? Possibly not, and yet western Ontario, Canada, has a highway called the "Nauvoo Trail" even today, reminiscent of a very early migration of Latter-day Saints from the dominion. I will tell you more of it later; meanwhile, let us recall some of the beginnings of the church in Canada. This will give a necessary background to a hitherto little-known incident in church history.

Canada was one of the first missionary fields of the church in this dispensation. This is but natural in view of the proximity of Canada to those sections of the United States in which the church had its beginnings.

The opening of the British Mission, as is well known, was closely linked with the preaching of the gospel in Upper Canada, the area now covered by the province of Ontario. Lower Canada was Quebec. Three years after the church was organized, Elder Orson Pratt carried the message of the restoration to Canada. In the fall of the same year, 1833, the Prophet Joseph Smith and Sidney Rigdon crossed the border into Upper Canada, and this brief mission resulted in a number of baptisms and paved the way for further work in that area.

However, the greatest impetus to the work in Upper Canada came in 1836 when that zealous missionary, Parley P. Pratt, made many converts and strengthened the branches. It was at this time that that man of destiny, John Taylor, later an apostle, confidant of the Prophet Joseph and the third president of the church, received the gospel and joined the church. This was the city of Toronto. Through a marvelous shaping of events many years later—1886 to be precise—this same Canadian convert, now head of the church, directed President Charles Ora Card of the Cache Stake, then the most northerly stake in the church, to go to Canada rather than to Mexico as he had planned, to seek a gathering place for the Saints on British soil. He assured President Card the Saints would find "British justice" there at a time when they were being sorely tried in the United States. Under this inspired counsel the settlements were founded beginning with Cardston in 1887.

But to return to that early missionary work in the vicinity of Toronto. During his mission there, Elder Pratt numbered among his converts Joseph Fielding and his sisters, Mary, who later married Hyrum Smith the patriarch, and Mercy. Through these and other Canadian converts, relatives in England were told of the restored gospel and when the first missionaries

By
C. Frank Steele

landed in Britain the field was already "white for the harvest."

SOME new and valuable data on the beginnings of the church in Canada came to my attention recently in a volume, *Western Ontario and the American Frontier*, by Prof. Fred Landon of the University of Western Ontario at London, Ontario. This is a regional study of the ebb and flow of ideas and peoples across the international boundary and is one in a series of treatises undertaken for the Carnegie Endowment for International Peace, division of economics and history.

In discussing the religious scene in the 1830's, Professor Landon deals with a number of movements in western Ontario, among them the Mormons. His comment, although brief, is interesting. He says:

Mormonism quickly spread from its birthplace in New York state in Upper Canada. Missionaries were reported at work in the Kingston district as early as 1833 while between 1833 and 1835, when Canadian Methodism was somewhat upset by the competition of Wesleyan missionaries, the Yonge Street Circuit (Toronto) lost heavily to the Mormons; the membership declining from 951 in 1833 to 578 in 1836.

Through the decade after 1830 there are frequent references in the press to Mormon activities in the province. The village of Churchville in the Home district, was a stronghold of the belief with frequent meetings and baptisms. At Mersea in the Detroit River area, the Mormons were apparently unpopular, for an attack made upon them in 1838 was recorded in the *Western Herald*, published at Sandwich (issue of October 9, 1838).

And now comes the reference to the "Nauvoo Road." Professor Landon continues:

In Lambton County, near the St. Clair River, the preaching of Thomas Borrowman led to an emigration of Canadian Mormons and the road by which they made their exodus to the United States in 1846 is still known as the "Nauvoo Road." The emigrants were chiefly Scottish people who came to Lambton from Lanark County in the eastern part of the province. (Recollections of William Nisbet of Sarnia, Ont., read before the Lambton County Historical Society.) Joining their fellow religionists at Nauvoo, Illinois, the Mormon "New Jerusalem," they became part of the larger migration to the new city of refuge in the valley of the Great Salt Lake. The gaunt framework of an old mill on the Sydenham River near Alvinston, Ontario, is all that remains now to recall this Mormon community of 1836.

Books

THREE MORMON CLASSICS

LEAVES FROM MY JOURNAL - - - Wilford Woodruff
MY FIRST MISSION - - - George Q. Cannon
JACOB HAMLIN - - - James A. Little
(Stevens-Wallis. 1944. 341 pages. \$2.50.)

THIS collection, compiled by Preston Nibley, brings back into current circulation three of the finest stories of the old "Faith Promoting" series, published back in 1879, and through subsequent years, by George Q. Cannon. These simple, unadorned accounts of some of the early missionary experiences of three great characters of the past, provide soul-stirring reading for old and young alike—and particularly for the young, for whom they were first intended. With all the maze of so-called sophisticated literature, and with all of the trivial and unworthy things that are competing for the attention and patronage of our youth, to return to these thrilling stories that came out of the hearts and the lives of men of God, is like turning to a clean, cold spring in time of thirst. The book itself, in physical properties, is attractive and readable, with large, bold type and a colorful, arresting jacket. It is safe to predict that this volume will find wide acceptance and appreciation.—R. L. E.

WE FOLLOWED OUR HEARTS TO HOLLYWOOD

Emily Kimbrough. Illustrated. Dodd, Mead, and Co., N. Y. 1943. 210 pages. \$2.50.)

THOSE who read the uproariously hilarious book by this author and Cornelia Otis Skinner entitled *Our Hearts Were Young and Gay*, will be more than ever eager to read this book in which the two of them went to Hollywood for the purpose of filming their first book. Emily still "attracts incident as serge attracts lint," and some of the situations in which she finds herself are ludicrously funny. But, Emily, whom Cornelia characterizes as a lover of people, also manages to find the heart of Hollywood—that one is accepted there for what he can do, regardless of color or race.—M. C. J.

Books for Children

MANY MOONS

(James Thurber. Illustrated. Harcourt, Brace and Company, New York. 1943. \$2.00.)

FANTASY, yes, but fantastic, no, when it comes to one of James Thurber's stories. And with illustrations by Louis Slobodkin he has here a story that is good for old and young, for where wise men failed, the court jester—listening to the words of the little child—found the solution to the child's problems.

THE GRASSHOPPER BOOK

(Wilfrid S. Bronson. Illustrated. Harcourt, Brace and Company, New York. 1943. 127 pages. \$1.75.)

UNUSUAL and fascinating, this book about the grasshoppers of ancient and modern times will prove invaluable to the youngster who is interested in life. The author has cleverly illustrated the book so that the reader will know about the apparatus which makes the grasshopper differ from other animals. One omission cannot help being noticed, for in dealing with grasshopper plagues no mention is made of the plague

in Salt Lake valley nor of the seagull that rid the Pioneers of the plague.

FOG MAGIC

(Julia L. Sauer. Viking, New York. 1943. 107 pages. \$2.00.)

ONCE in a great while comes a story that blends exquisitely the real and the unreal and makes life better for the blending. Just such a story is *Fog Magic* which centers about Greta Addington, who loved the fog and who met the whole village of Blue Cove when the fog rolled in. This book will ap-

peal to adults also and has a message for understanding by parents of their children.

SAMMI'S ARMY

(Written and illustrated by Howard Cook. Doubleday, Doran & Co., Garden City, New York. 1943. \$2.00.)

SAMMI lives "South of the Border," and helps his parents tend their farm. The animals love him, and one day when Sammi's village is threatened by nine bad men, Sammi leads his own army of farm animals and saves the village.

M·I·A· Reading Course Books 1944-45

Officially adopted and enthusiastically recommended are these inspirational books:

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"THE BOOK CENTER OF THE INTERMOUNTAIN WEST"

Poetry

NAUVOO

By John Casto

Blest be the soft and mellow clime,
And the full red clusters from the vine
On grape-crowned hillocks above low flat
Where ruined pile plays host to bat,
And spills from cleft of broken bowler
Great waves of glowing trumpet flower.

Blest be old memories around grayed hut—
The starting point for westward rut
That, to broad waters and beyond,
Mute thousands traversed far to found
A city in lone desert place,
Strong-built to challenge time and space.
Blest be the spot where pioneers
Have lain in peace these hallowed years.
Their rugged, honest handiwork
Bespeaking neither trick nor shirk,
Bears witness to a spirit bold
That looked to God instead of gold.

MAN OF THE FIELDS

By Gene Romolo

MAN of the fields, none but you understand
The strenth that pulsates through the
life of the land.
Ploughing of furrows seems irksome and trite
To him who has never known the delight
Of seeing green acres bring forth their yield
From seed he has sown in the heart of a
field.

Man of the fields, who has ever rejoiced
As you, when at dawning an early lark
voiced

A salute to the day? In the patter of rain
Who, but you, hears such a joyous refrain?
And who discerns melody, merry and sweet,
When a frolicsome breeze fans ripening
wheat?

Man of the fields, through fat years and lean,
The land that you till has kept your soul
clean

And given you courage to challenge defeat
That others, through your strong endeavor,
may eat.

Man of the fields, the touch of the sod,
Has left on your palms an impression of
God.

THE ELASTIC RUNWAY

By Edna S. Dustin

THE sun squints an eye and yawns at will;
Reaching up arms to the mountain sill,
He raises his head, pulls himself to the brim,
Stretching his legs out over the rim
Like my adolescent I waked yesterday—
He stretched from my breast to a man in a
day.

Like the sun he too legs the strato-wave
On a path that's a chartered yawn from the
grave;

That elastic runway where he slants his
spars

And zoom to release his scuttled stars
That spatter the earth with the sunset's
fires—

My breath-kissed youth with dawn's desires.

CARTHAGE JAIL, JUNE 27, 1944

By Jon Beck Shank

WHEN people of a time bring martyrs
death,
The fissured time takes time to mark the hour
With boding still, as babies hold their
breath,

And afterwards there is the headlong show-
er.

Mistakes of men have oft in sight of God
Short paralyzed the world under the sun;
On days when heroes died, the time was
odd,

As though the moment, it itself would shun!

Mark how the calm of years is on this jail;
And silence moves in with the whispered
fear

Of storms tonight. May people sleep. The
grail

Holds one more sweet refreshing tear. . .

This leads to weeping: would you have it
dropped?

Hold: Hyrum, name the hour, my watch has
stopped.



DESERT FLOWER

By A. Lincoln Thomson

I ASKED a desert flower:
Why come you to this lonely waste
To bloom and die unseen,
And make your trails of sly coyotes
And mustangs wild and lean
Wind through a land that God forgot;
Where earth is dry
And the sun beats hot,
And sagebrush grows between?

Answered the flower:
You come with spring each year
And make your sheepfold here;
You pluck me when I bing in bloom
And take me to your dingy room
To give you cheer, to make you know
The desert's heart is all aglow;
That this vast waste of brush and sand
Was touched by a Master hand.

EARLY ORCHARDS

By Aimee B. Andersen

SPRING, earth's recurrent dream,
Has filled fruit-bearing trees
With petaled prophecies:
Pale ones, and pink, and cream.

WONDER

By Christine Park Hankinson

IF radio can carry sound
From New York here to me,
Or to Madrid, or Africa,
Or to the Coral Sea;

If sound runs ever farther on
Within Time's cosmic cup,
And needs but careful dialing
That one may pick it up;

Since Time ends in Eternity,
If I make proper choice
Of dialing, oh, suddenly
Shall I not hear your voice?

CONJECTURE

By Ida Elaine James

WHAT is this upon my doormat?
Two small gloves of heavenly blue
Unoccupied! Can it be that
One with matching eyes of blue,

Some neighbor child, found my door handy,
Paid a call but did not linger?
For greeting I will leave a candy
Stuffed down into each small finger.

GROWING TIME

By Helen Maring

PLANTS are brave in spring; from small
Beginnings they grow fair and tall.
They spread and bloom, full-gloriously
For all to breathe, for all to see.

Remembering how small, how shy
They were when winter passed them by,
How drab, how full of quiet rest,
One marvels at their strength, their zest.

Courage in something small and shy
Gives us strength to pattern by,
Knowing the lift in God's spring air,
The power of faith, the strength of prayer.

INSIGNIA

By Adelyn Jackson Richards

IN college I wore his fraternity pin,
Most popular chap on the campus was he:
I was awed with the wonder and thrilled
with the pride
That from all the fair co-eds, he'd singled out
me!

Today he gave me his name to wear—
O, it is the gift of man's greatest concern:
May I ever remember how sacred the trust,
And keep it untarnished against his return!

PRAYER OF A PRAIRIE WIFE

By Laura Lourene LeGear

GOD, let me rise up after pain
As cactus freshens after rain.
Beyond the desert, let me see
Your green hills rise eternally. . .

And when the winds of heaven pass,
Let me lift like prairie grass.



Deseret Stake Arrowhead Awards

DESERET STAKE has more than two-thirds of all its boys, from twelve to seventeen years of age, inclusive, registered as Scouts. The stake has registered ninety-seven percent of all its available boys fifteen or over.

For the first time in this stake nine boys have qualified for the Arrowhead Award. The boys, Wayne Blake, Lars Bishop, Reed Stewart, Reed Swensen, Dee Wright, Edward Woodbury, Francis Robison, Irvin Chaffin, and Melvin Hepworth, all belong to Hinckley Ward.

Front row, left to right: Bishop Ben H. Robison, First Mate Elmer Wright, Skipper Arthur H. Reese, Second Mate Dell Shurtliff, and Priesthood Advisor Lowell Bennett.

Second row: Wayne Blake, Reed Swensen, Dee Wright, and Irvin Chaffin.

Third row: Francis Robison, Edward Woodbury, Lars Bishop, Reed Stewart, and Melvin Hepworth.

In order to qualify, the boys must have a seventy-five percent attendance in their priesthood meetings certified by their bishop, participate in the M.I.A. theme, appear before the public, be a regular Scout, work with the welfare plan, and read one of the M.I.A. reading course books.

Twenty other boys in the ward be-

tween the ages of twelve and seventeen have received individual certificates of award in their priesthood work.

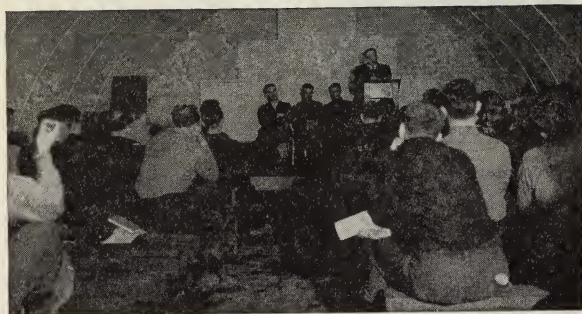
The increased interest in priesthood work in the ward is due to the boy leadership meetings that have been ably conducted in the ward every month.—*Sabrina C. Ekins.*

Report from San Diego

THE opera, *Erminie*, was presented by the Stake M.I.A. two evenings, to enthusiastic audiences. The success of the opera certainly proved what organization and co-operation can accomplish. Through the try-outs much talent was found that we didn't realize we had in the stake. It was such a lot of work but there is a satisfaction that comes from work well done that proves that work and preparation are worth while.

There were approximately six hundred people in attendance at our stake Gold and Green Ball. It was beautiful. Since our minds are so filled with the serious things of life during this wartime, we decided to go into a bit of the fantastic and spend a few hours in the "Land of Make Believe." Each ward presented its queen on a lovely float representing a fairy tale. We had "The Snow Queen," "Sleeping Beauty," "Princess Moonbeam," "Cinderella," "The Wizard of Oz," and "Scheherazade" from the *Arabian Nights*. They were gorgeous, and beautifully presented in song, story, or verse.

Two very sweet and colorful evenings of dance, one formal and one sport, have been sponsored by the Junior and Explorer stake leaders.—*Reported by Josie B. Bay.*



APRIL CONFERENCE IN THE ALEUTIANS

Latter-day Saint service men stationed at Adak in the Aleutians are shown listening to Chaplain Milton J. Hess of the navy during their recent two-session conference. Presiding officers of this far-flung branch are Wardell L. Jensen, president, and Loran M. Christensen and Robert K. Bonch, counselors.—*Reported by Elmer Christensen.*

SEVENTEENTH WARD GLENER CHORUS



Left to right, front row: Ruth Hansen, Myrle Low, Geraldine Swensen, Jeanne Carr, Jeanne Davis, Grace O. Ensign, Helen Barton, Lina Hinckley, Hazel Jensen, Billie Pendrey, Marion Peterson.

Back row: Lorraine Gregory, Bonnie Langton, Bernice Walker, Erma T. Woolston, Merna Kunz, MaRee Hale, LaBelle Pace, Barbara Swensen, Winona Merrell.

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Personality Girls

(Concluded from page 381)

good for fat girls, but if you're too fat you can't do it, so the moral is—don't be fat); to keep one's voice low enough for control—all these spell grace—another up-the-sleeve idea!

Where do we practice? At school, at Sunday School, at work, certainly in our own M.I.A. Junior class, particularly in our own homes. Some one once said that a gentle, reasonable mother makes lovely daughters. But mothers are human too—with weariness and anxiety to combat, so—playing our tricky game—let's put it this way: Gentle, reasonable daughters make lovely mothers and lovely sisters and courteous brothers and personable neighbors and charming towns and wonderful states and great nations and marvelous worlds. That is the particular assignment of Juniors—the personality girls.

Blessing of Earth

(Continued from page 372)

Saucepans, friers, double boilers—she rubbed polish on them until her arm ached. After awhile she started to hum. By the time she was sloshing the kitchenware in warm water and drying it briskly, the words of the song took shape, and she sang quietly.

Well, that was that! Her gingham dress was smudged, and so was her

THE IMPROVEMENT ERA

Blessing of Earth

face, but the tension had gone from it. What was it she wanted? . . . Then she laughed, realizing that she was starved! She fished a bun out of the breadbox, and sat down.

Food hadn't tasted so good since—since Justin was last home on leave from the Brooklyn Navy Yard. With a start she realized that for over an hour she had forgotten about him! Her nagging anxiety had been soothed by the satisfaction of doing a job of work and seeing results. Now, she thought of him again, but in steadier perspective. Suppose she hadn't heard for ten days? Why jump to conclusions? Why not wait—there were so many reasons that could explain the lack of a letter.

There was a stomping on the front porch, and a thin whistle that stopped the breath in her throat. The mailman! Jen's steps scurried down to meet him. A pause—then a hurrying sound in the hallway, a door swinging open, and Jen was there, her eyes shining like mica, with two letters held against her chest. "It's—here!" she said shakily.

"Justin?" Trude snatched at one of the letters. At the sight of the unfamiliar handwriting, her face sagged. "Why—it's not from Justin!"

"No! No!" Jen grabbed it away from her. "Here's yours! The maid told the mailman to leave it here. The other one's mine—from Hal!"

Trude barely heard, she was reading her note so avidly, and laughed with relief to learn that a week's trial voyage—out of touch with shore and post offices—had kept him from writing.

"Glory!" she began. "I feel ten years younger!—Why, Jen!"

For Jen was eating every word of her own letter while tears ran quietly and unnoticed, down her unbelievably happy face.

"He's safe!" she said brokenly. "He's there—in Africa!" She sat down weakly at the table and ran her hands lovingly over the spread out letter. "Oh, Trude, it's been such a long three months!"

Trude sat down abruptly opposite her friend, and faced her accusingly. "What do you mean—Africa, three months? I thought Hal was in Texas, instructing." "Yes! Yes! You were supposed to think that! I had to keep it a secret all the time, he was on the ocean—until I knew—"

"But only last April he was home for a week-end—"

"That was when we decided!" Jen spoke with eager pride. She slid the letter into her apron pocket and kept her hand closed over it. "He didn't have to go, on account of the children. But they were shipping hundreds of new planes, and badly needed men who could tune them up, and doctor them when they'd been battered. We talked it over and—Hal volunteered."

"Three months!" Trude shook her head. (Concluded on page 404)



HOLLYWOOD FIRESIDE

Each Sunday evening from sixty to eighty young people gather together, in a weekly Fireside, after attending sacrament meeting at the Hollywood Ward. During the past two years, this group has said farewell to over seventy service men who before leaving were all active members of the group. There have been seven direct conversions to the gospel through their efforts; every member observes the Word of Wisdom; each wage earner pays an honest tenth to the church, and all are actively engaged in church work.

Semi-monthly a paper called "Fireside Embers" is mailed to each Hollywood Ward representative in the armed forces.

Fireside Chat has brought a close bond of fellowship to every young person in Hollywood Ward. It has become a by-word among them and has been the means of enabling many of the youth from the Intermountain West, working in the local war plants, to acquire church associations in southern California.—Reported by Ray H. Walton.



STRENGTH IN UNITY—SEVEN PRESIDENTS WHO ACT AS ONE

Until one of their number was called into the armed forces recently, the seven presidents and secretary of the 330th Quorum of Seventy, Box Elder Stake, organized in June 1941, devoted one evening a month at one of their homes to council meeting and, with their wives, to a social get-together. Under this kind of planned leadership, the quorum during 1943 conducted socials and temple excursions, paid 100% dues, found every man participating in welfare projects, and every member visited by the presidency.

Seen in the picture are left to right, front row: Melvin B. Bott, Olive Bott, Mildred A. Hall, Jennie H. Reeve, Henry R. Bott. Center row, left to right: Audrey J. Bott, Audrey L. Frodsham, Dan Frodsham, Afton H. Olsen, and Ruth R. Reeder. Back row, left to right: Royle H. Reeve, Adolph M. Olsen, J. Arnold Hall, Wesley Andersen, Joseph R. Reeder.

Muriel C. Andersen was absent with a new-born baby, seventh in the group.—Reported by Ruth R. Reeder. Photo by Harold B. Felt.



CALIFORNIA LOCAL MISSIONARY PRESIDENTS' REPORT MEETING

Presidents of local mission districts in the California Mission met at Los Angeles in March to report and plan for an extension of their work, as full-time missionaries become fewer. There are already 125 local missionaries. Were will be called.

Those present are, front row, left to right: Russel B. Hodgson; John S. Bunting; Elijah Allen; Merle M. Allen; and Fred H. Bradshaw. Back row, left to right: Melvin Rowley; Lorin S. Miller; Harro C. Beyer; John Stanley; Carl Schow; Delbert O. Lunceford; H. Jack Grover; and Martin Andersen.

BLESSING OF EARTH

(Concluded from page 403)

dark head wonderingly. "That's thirteen weeks without a word, and just ten days were enough to put me in a stew! How'd you stand it, Jen?"

"I had my work," she said tranquilly.

"You mean all that scouring and scalding and sweeping was sort of—an emotional safety valve?"

"When you're straightening, or washing, or ironing," the other woman explained gently, "you're using up too much energy to think a lot. And when you're finished you're tired, and your nerves are calm because you haven't pulled at them with worry. And everything's orderly around you—that helps, too!"

"And," Trude confessed, "you can eat!"

"Yes, you're hungry, too!"

"To think," Trude told her, "that I thought you were heartless when you wouldn't listen to my string of woes!"

"It would only have upset you more, hashing things over! So I tricked you into trying my recipe—work!" She smiled at the crumbs of bun. "I guess it got results!"

"You know it did!" Trude grinned

ruefully, then got up and stretched, happily content. Through the open window she could see the back yard inside its spruce white picket fence. The poppies and zinnias, the yellow squash glowed as if the July sun had painted them its own color. And the golden hollyhocks were no brighter than the curly head of Jen's little son, who sat crouching to himself in his playpen.

"Got to rush!" Trude said cheerfully. "Must get down to the office and on the job!" Everything was all right. She'd had her letter. But if ever things went wrong again, if there were days and days of silence, they would never be as bad as these had been. She knew the charm against heartache now—

Jen went to the window, too, and stood next to her friend. A warm breeze sifted in, rustling the note in her starched pocket.

"You know," she said musingly, "it's like a poem I've remembered since—back, oh, years and years!" And she smiled as she murmured,

"For the blessing of heaven is perfect rest,

But the blessing of earth is toil!"

THE ARGENTINA EARTHQUAKE

(Concluded from page 358)

San Juan approximately in the center. It was a mystery how such a relatively small area could be affected so violently, and yet Mendoza only 173 kilometers from San Juan suffered no material damage. In the roads approaching San Juan there are huge cracks in various places, some of them a yard wide. In some places, hot sulphurous water is shooting forth. In other places oil is oozing out of the ground. The night of the earthquake, an old volcano came to life and spit out a little lava and lit up the countryside for miles around. Geologists and engineers from an oil company looked into these facts and discovered that San Juan is 75 feet lower than it was! The town sank 75 feet. It was such a big area that sank that no one realized it. Since the first quake there have been more than twenty quakes of less violence. The government will burn the town—so rumor has it—and it will be rebuilt at the cost of the country.

It has been practically impossible to find out anything about our friends there. No list of the dead has been made public yet. As soon as they are uncovered and identified they are burned. Typhus fever has started in the hospital and no one can enter or leave. All I know is that two of my friends in San Juan are alive for sure and three are in the hospital. I can't secure information on the rest. Señor De la Motta and the sister are here in the hospital but it is impossible to see them and I don't know what condition they are in. No one can enter San Juan without permission.

I offered to receive two refugees here. As yet I have not been assigned any-

one. I also offered to donate blood. They made a blood test of me and said they would call when needed. The people here have been very generous in doing everything possible to relieve the conditions there. Many will die from exposure. A heavy rainstorm followed the earthquake and the city is without lights.

My losses in San Juan amount to about \$50.00. I lost my bicycle, overcoat, two good blankets, several books (about 12), the *Banyan* [B.Y.U. Yearbook], my album of pictures from boyhood to college, the pictures I had taken on the trip to S. A. and in my mission until the time I went to Bahía Blanca, and the other souvenirs. I also lost my strongbox. It had about \$3.00 and coins from Brazil and Uruguay. It also had my patriarchal blessing, birth certificate, social security papers and valuable letters. I can't think of anything else I lost. The church had about \$50.00 of property that is undoubtedly lost, too.

Our youth conference in B.A. turned out very well. As usual I got a cold when I went to B.A. I am all right now, though.

I received your letter of January 6, yesterday. I can't understand why you have not received our records yet. They should have arrived about the 28th.

I sent a telegram saying I was safe, the day after the earthquake, but the censor wouldn't accept the message so I changed it and sent it again yesterday.

I hope you advised Aunt Mae of my well-being.

Love,

RAY

Editorials

(Concluded from page 384)

O, God, where art thou? And where is the pavilion that covereth thy hiding place?

How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

Yea, O Lord, how long shall they suffer these wrongs and unlawful oppression, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

* * *

And back came the words of that God and Father of all men, who rules the heavens and whose purposes will not fail:

My son, peace be unto thy soul: thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high: thou shalt triumph over all thy foes. (D. & C. 121:7-8.)

* * *

And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape upon the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good.

The Son of Man hath descended below them all. Art thou greater than he?

Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever. (D. & C. 122:7-9.)

—R. L. E.

What Is Self-Interest?

By Ezra J. Poulson

THE locust on the western desert gangs up with his fellows, and marches across the country, devouring every blade of living vegetation he can find, then falls down and dies in the midst of the wreckage he has created. The squirrel, on the other hand, gathers nuts through the autumn to supply his needs during the winter, in order that he might enjoy the warmth of another summer.

Do you prefer the method of the locust or the squirrel? One is short-sighted and destructive, working against his own final interest; the other, frugal, industrious, and far-sighted, willing to sacrifice the comfort of the present for the security of the future.

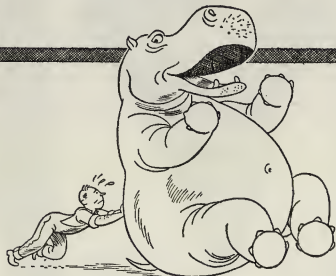
The first course sometimes seems the most attractive; but the second is infinitely wiser; for in this lies not only man's material well being, but his spiritual as well.



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PLANT YOUR EXTRA DOLLARS INTO WAR BONDS... AND GROW SECURITY FOR TOMORROW

Influence on Civilization

(Continued from page 375)

one day descend from heaven—the New Jerusalem.

Her builder was not Nature nor the wisdom of men, but on that secluded and barren site, the Word of God, by her prophets, laid her eternal foundations in righteousness, and reared her walls in her people's faith in God.

Jerusalem was the center of a market for the produce of the farmers who lived in the small valleys beyond the city. Sacred writers extol the fertility of the land of Palestine. It was a country of wheat, of barley, of vines, of fig trees, and pomegranate trees; a country of olive trees, of oil, and of honey. "The soil," says the Roman historian, Tacitus, "yields in abundance the products of our country, and balm and palm trees besides." The balm of Judea was the principal source of wealth of the country. The valley of the Jordan was rich in pasturage.

Jerusalem was the holy city of the prophets of the Old Testament. At the beginning, the motive power in the history of Israel was religion as a result of the revealed word of God. Unshaken faith in God was the characteristic of all the prophets and patriarchs. Our present modes of thoughts and feelings, our lives and actions are far more profoundly influenced by the world of thought and feeling, which Israel brought to mankind than by that of Greece or Rome. Among all the western nations, Biblical history stands for all the history there is. The people know more about Abraham, Isaac, and Jacob; about Saul, David, and Solomon, about Samuel and Elijah than about the heroes of its own history. Jerusalem was the center of the life of Jesus Christ whose words teach that the soul of man is to deal direct with God. The soul is to be unafraid. It is to search for its own faults rather than to observe the sins of others. Jesus spoke as the Son of the living God and the Savior of the world. On the Mount of Olives Jesus often walked with his disciples. On this widespread landscape his eyes rested as he spoke divinely of the invisible kingdom of peace and love and joy that shall never pass away. Over this walled city, sleeping in the sunshine, full of earthly dreams and disappointments, battlemented hearts and whitened sepulchres of the spirit, he wept, and cried: "O Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He cried faith and repentance, and his beneficent nature turned the hearts of the western world from the deceits of materialism and gave them the new life of an inward and spiritual perfection. His life changed the history of mankind more deeply and more widely and more permanently than any other from the beginning of time to the present hour.

If ever he is found again it will not
(Concluded on page 409)

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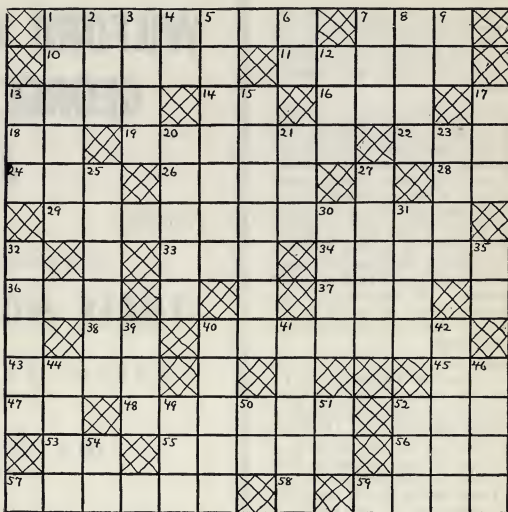
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"My son, attend unto my wisdom, and bow thine ear to my understanding: That thou mayest regard discretion, and that thy lips may keep knowledge."—Proverbs 5:1, 2.



ACROSS

- 1 A very wise man
 - 7 Relation of 1 across to 32 down
 - 10 "When . . . cometh, then cometh shame" Prov. 11: 2
 - 11 "because man . . . to his long home" Eccl. 12: 5
 - 13 Country near Palestine Num. 23: 7
 - 14 Seat of government
 - 16 Fondle
 - 18 Pronoun
 - 19 "neither cast ye your pearls . . . swine" Matt. 7: 6
 - 22 Town of Benjamin 1 Chron. 8: 12
 - 24 "There is a . . . here" John 6: 9
 - 26 West central state
 - 28 Home of Joseph Gen. 41: 45
 - 29 "Who redeemeth thy life from . . ." Ps. 103: 4
 - 33 Naval officer
 - 34 Son of Shemidah 1 Chron. 7: 19
 - 36 Conjunction
 - 37 Girl's name
 - 38 One
 - 40 "heart is not . . ." Ps. 131: 1
 - 43 A man of Judah 1 Chron. 9: 4
 - 45 Old Testament book
 - 47 Note
 - 48 "God is a . . ." John 4: 24
 - 52 Feminine proper name
 - 53 The gods
 - 55 Decree
 - 56 "was no more . . ." Rev. 21: 1
 - 57 " . . . Abraham was, I am"
 - 58 Article
 - 59 " . . . down before him" Ps. 72: 11
- Solomon's Message is 10, 11, 19, 29, 36, 38, 40, 48, 57, 58, and 59 combined

DOWN

- 1 "place to . . . nets" Ezek. 26: 14
- 2 Mouths
- 3 Arm
- 4 Alleged force
- 5 Massachusetts city
- 6 Worthless (slang)
- 7 "we would . . . Jesus" John 12: 21
- 8 Attar
- 9 New England state
- 12 Expand
- 13 Pointed instrument
- 15 The Dove constellation
- 17 Joshua's father 1 Chron. 7: 27
- 20 Outer; cleat (anag.)
- 21 Fabulous bird
- 23 Girl's name; ninth (mus.)
- 25 East Indian cedar
- 27 Daughter of Jacob Gen. 34: 1
- 30 Strong taste
- 31 Anoint
- 32 The Shepherd King
- 35 Pronoun
- 39 Friendly goblin
- 40 German poet
- 41 City in New York
- 42 Warble
- 44 Style
- 46 1 Kings 18 contains a sublime story about Elijah contending with the prophets of . . .
- 49 Through
- 50 God of the Egyptians
- 51 Size of shot
- 52 King of Judah 2 Chron. 14: 1
- 54 Supposition

INFLUENCE ON CIVILIZATION

(Concluded from page 407)

be in the schools or temples or palaces, but among the thirsting people for whom he lived and died that they might drink the water of life freely.

* * *

Looking down from the plateau of Ravello, as the dusk begins to deepen, one sees in the little hamlets of Majores and Minores, lying just below on the south Italian coast, the lights of the cot-

tage shine bravely forth. It is Thursday of the week, and all the day good housewives have scrubbed and cleaned and laden the tables with their best and opened the doors and put lights in their windows, if perchance on that day the Lord Jesus should come, as the legend had promised, to be their divine guest. It is a touching parable. To such simple faith, to hearts so lovingly prepared and expectant, he will surely come. Even so, come, Lord Jesus.

JOSEPH SMITH, A PROPHET

(Continued from page 369)

of the war that is being "poured out upon all nations."

And it shall come to pass also that the remnants who are left of the land will march themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation;

And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;

That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. (D. & C. 87:5-7.)

And what of plagues, to mention just one of these things? We pass rather lightly over the fact that our own country in the past few weeks [February] has had an astonishing epidemic of influenza. It was estimated by medical men that fifty percent of the population in the state of New York have had influenza this winter, and there were warnings in the papers to all the people that in all likelihood there will be a more virulent recurrence of the epidemic. In December, I remember reading in a New York paper that 1100 and some odd people had died in one week in London, England. The week before, 900 and some odd had died. This in one town, remember. The week before that, 700 had died. We are seeing today the fulfillment of this prophecy. You cannot pick up your daily paper without reading corroborative evidence that Joseph Smith was a prophet; and I bear you my solemn testimony that you have not yet seen the full completion of this prophecy.

LOGICALLY, the proof of Joseph Smith's prophethood cannot be refuted. But that doesn't mean to say that one will believe he was divinely inspired by any manner of means. We like to believe in—and we go a long way round to present evidence to show—the logicality of our beliefs, but much of it is sheer ra-

tionalization; and, though proof is presented of the prophethood of Joseph Smith, that will not necessarily make one believe in its divinity. The things of God are understood by the Spirit of God. No one can believe in the prophethood of Joseph Smith, no matter how much evidence is presented, unless he has the spirit of the Lord to testify it to him.

A story may illustrate this. Dr. Maud May Babcock, for many years head of the speech department of the University of Utah, was a convert to the church. It was my rare privilege, and an opportunity for which I shall be eternally grateful, to work rather closely with her for a long time. She came from her home in New York to teach in Salt Lake City. She had heard a good deal about the West and was interested in it. She came out to Salt Lake and found herself among the Mormons. She boarded with a Mormon family. They suggested that if she liked, they would put in a supply of tea and coffee for her, but it wasn't the Mormon custom to use those things, and she said to herself, "Well, who do these Mormons think they are? If they can do without tea and coffee, so can I," and she proceeded to do it.

Then came the first Sunday in the month. No breakfast was prepared, and she was informed that it was a Mormon custom to go without two meals on the first Sunday of the month. The reason was explained, but she was told that she mustn't feel at all that she should be bound by this Mormon custom, that they would be glad to have her have breakfast, and again, "Who do these Mormons think they are? If they can go without food for a couple of meals, so can I, and I think I will profit by it." Moreover, it suddenly occurred to her, here was real fasting. For years she had been observing Lent by going without certain things for forty days. This was not fasting! The Mormons really fasted.

And so, bit by bit, she was introduced to a great deal of Latter-day Saint custom and not a little Latter-day Saint doctrine. Moreover, she found it good. She agreed with it. Then suddenly it struck her with unusual force that if these things were true, and she believed

(Continued on page 410)

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JOSEPH SMITH, A PROPHET

(Continued from page 409)

they were, then Joseph Smith was a prophet of the Lord, but she said, "I do not believe it." And so began a long period of bitter self-argument. She would go over and over the matter, "If this and this and this is true, and I am sure that they are, then Joseph Smith is a prophet of the Lord. But I do not believe it." And just so logical are a good many of us in our arguments.

One day, as she was coming from school, she was deeply engrossed in this argument with herself. She was walking along Temple Block and had just arrived in front of the temple gates when for the *n*th time she got to her rebuttal of "I don't believe it!" She reports she never before had such a spirit of hatred and bitterness in her heart. To quote her words: "Just as I said to myself, I do not believe it, I heard as distinctly as I have ever heard anything, these words—'How can you know, my daughter, outside the gates. Enter and you shall know.'" The feeling of bitterness left her, and, to be brief, she shortly joined the church. She has been a faithful Latter-day Saint with a fervent testimony that has lasted more than half a century.

After she had accepted the gospel, she could hardly wait to get back to her family and present it to them so that they could accept it. It was clear to her that she could not see how anybody with any intelligence could refuse to accept it. But her people flatly rejected it. For the moment she forgot her own experience in the clarity of her own belief. Not one of her family has ever accepted the gospel.

And further, while this is very personal to her, I tell it as a tribute to a really great woman, her father came to Salt Lake City partly to reclaim her from these terrible Mormons. For eighteen years he lived at her home and the whole time was bitterly antagonistic to the church. While she said grace at her meals, he whistled, and in the days of the American Party when the Salt Lake Tribune was violently attacking the church, he would buy copies of it and send its scurrilous stories to her friends.

Whence came her testimony? From human logic? No, indeed. Whence comes any testimony that Joseph Smith was a prophet of the living God? It comes as a special dispensation to every individual who so lives that he merits that blessing. I am perfectly well aware there are learned men who will say "Nonsense, that is sheer twaddle." But to read something that has been said about those learned men, from another volume that has come to us through Joseph Smith, the Prophet: however, let me read something else first, something else that Joseph Smith gave to us—no, something that the Lord gave us through Joseph Smith. To me it is one of the most magnificent pieces of advice on education that has ever been penned. This is

a revelation. There is not a single worthy academic pursuit which does not fall under one of these categories. Beginning with the 76th verse of the 88th section of the Doctrine & Covenants:

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. . . .

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms—

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission which I have commissioned you. (D. & C. 88:76, 78-80.)

There has never been, I think, a more inclusive description of total education than those few verses. And now back to the learned men. I read from the Book of Mormon:

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. (Book of Mormon, II Nephi 9:28.)

Look at the mess the world is in, a mess contributed to in no small measure by these so-called learned men who supposed they knew of themselves. The text continues:

But to be learned is good if they hearken unto the counsels of God. (*Ibid.*, 29.)

We cannot learn too much. We have heard "that a little learning is a dangerous thing." We cannot learn too much, but our learning can be warped, it can be lop-sided. If we will make the gospel of Christ the cornerstone of our education, and live according to the principles of the gospel, we will be able to utilize our secular training to far greater advantage. We will be given a greater insight and a wider wisdom. And we will know that Joseph Smith was a prophet of the Lord, and no amount of sophistry, no amount of worldly learning, can move our faith; on the other hand if we don't live the gospel, learn it and follow it, all the logical evidence that can be brought to bear—irrefutable as it may be—will not give us a testimony of the divinity of Joseph Smith's mission.

A given place in and of itself is neither sacred nor profane. A particular area is neither holy nor unholy. A place is sanctified by the lives of the people who live upon it. It is desecrated by the con-

Joseph Smith, a Prophet

duct of those who inhabit it. If our own fertile land shall not be bloodsoaked by battle, if our own homes shall not suffer demolition, it will be because we have sanctified this land of Zion by our obedience to the law of the Lord. It will be because as a result of our living we know that Joseph Smith is a prophet. We can make these places holy, we can keep them holy. We can stand in them and be unmoved, according to the commandment of the Lord through his prophet, but it will require obedience to all the principles of the gospel.

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen. (D. & C. 87:8.)

The Hard Way or The Right Way

(Concluded from page 368)

went to work. With mud up to their hips, they got busy. The first cat was uprighted, and it started purring; and then the second. The third cat scratched itself out, and the five-mile road was on its way to completion. The boss had said he'd put the boy on his own. He did. He didn't weaken him by helping him get out when he needed to bring into play all his capabilities. Bill now had more confidence than ever in himself. Now Bill could build a twenty-mile road—now his boss could take bigger contracts. Bill could take it.

Help a moth out of his cocoon, and he soon dies. Let him get out himself, and he breaks forth a vigorous, healthy moth. Help weakens.

Bishop, the same philosophy holds good in your ward. Let your members always feel free to come to you for advice, but remember emphatically that while those working with you with prayer in their heart are making decisions, your time may be given to something else. As the old saying goes, "It is better to keep ten men working than be doing ten men's work."

Bishop, lean on the officers and members of the ward, and don't let them lean too heavily on you. It is always better to wear out than rust out, but don't "burn up your engine." Bishop, don't do it the hard way—do it the right way.

Mr. Church Leader, whoever you are, are you recognizing with dignity and appreciation the men and women or the boys and girls at your elbows? Are you trying to do the whole job or are you delegating authority to others? Nothing will make your work better and you feel happier than if you will throw responsibility on others. If they make a few mistakes, let's not be too concerned over it. We grow by correcting our errors. That is the way we reach perfection.

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WHEREVER THEY GO . . .

Greetings to the ERA staff. Keep up the good work. Each issue is a welcome "friend."
T/Sgt. Heber J. Greenhalgh
New York, New York

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LETTER TO JOSEPH SMITH

(Concluded from page 371)

nal monument to your work and an everlasting condemnation of man-made poverty.

I shall ever be grateful that you have taken superstition out of religion and given the basis upon which we may build an intelligent faith. I believe that I catch something of your great thought when you say:

There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to the law upon which it is predicated.

There is an unusual charm in the lines:

He that receiveth light and continueth in God receiveth more light, and that light groweth brighter and brighter unto the perfect day.

Certainly you have done what so many others have failed to do—given a definition of truth that is quite beyond refutation:

And truth is knowledge of things as they are, and as they were, and as they are to come.

Your counsel in regard to study is ever an inspiration:

Study and learn, and become acquainted with all good books, and with languages, tongues, and people. . . . It is impossible for a man to be saved in ignorance.

When intolerance and narrow-mindedness surround me, I am cheered and heartened by your declaration on the goodness and mercy of our Father in heaven. I like especially these lines of yours:

. . . while one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those protracted feelings that influence the children of men, causes "His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He holds the reins of judgment in His hands; He is a wise lawgiver, and will judge all men, not according to the narrow, contracted notions of men, but "according to the deeds done in the body, whether they be good or evil," or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, "not according to what they have not, but according to what they have," those who have lived without law, will be judged without law; and those who have a law will be judged by that law.

JOSEPH, you are more than a national character. Your God-given ideas of universal salvation are the hope of the whole world. The eternal truths you taught belong to the nations.

I could fill page after page with mighty truths which you put in a form for me to read. It is little wonder to me that each generation finds new thousands who arise and bless your memory—that the organization you were in-

strumental in bringing into being finds adherents in every land.

You must be interested to know how the ideas you taught and the organization you perfected welds people of all nations into a common brotherhood. Those ideas have proved stronger than national, financial, or family ties. Even the bitterness of war, which finds your followers caught in its meshes, has not broken the ties that bind them in one mighty brotherhood.

It should please you to see how well the church organization works in so many lands and under so many types of governments—how it has been flexible enough to meet all elements of change and growth of membership, while retaining the democratic principles you laid down on the day the church came into being. I will not say that you built "better than you knew," for you never once doubted that your teachings were of God, nor do I doubt them now. On the contrary, at this distant date, I can add my own small testimony to yours, for I have not only witnessed your teachings tested in the crucible of time, but I have also tried them out in my own weak way and have received the divine assurance which you promised.

The sacred books you brought to the world take on new meaning with the passing years. Perhaps you are aware how they are reaching the remote corners of the world, entering the meanest hovel and finest palace. And always those who read and obey their precepts become happier individuals and finer neighbors.

There seems no end to what I might say to you now in gratitude. The example of your life, and the serenity with which you went to your death, are an inspiration little short of that found in the life and death of the Master. The frankness with which you admit your faults, and the will power displayed in overcoming them has let me in on the secret of greatness. The calmness with which you went to your martyrdom unlocks the door to the serenity of the soul. No lines written by men so reflect the "peace that passeth understanding" as your words to Stephen Markham while on the road to Carthage Jail: "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offense toward God and toward all men."

Would that every Latter-day Saint soldier who meets death on the present battlefields of the world could have those words, with meaning, ringing in his soul. Truly then, as you have promised, "death would be sweet."

I look upon your own entrance into that other world on that fateful June day as sweet. On this hundredth anniversary of your death, I have cause only to rejoice—for in the grace of the Almighty you are not lost to mankind—you are only beginning to be found.

Affectionately,

WILLIAM E. BERRETT

THE IMPROVEMENT ERA



HARVEST MORE HAY THE OLIVER WAY GROW MORE IN '44

Hay—because of wartime labor shortage in growing and preparing stock feeds and because it is a natural food for cattle—has skyrocketed in importance the past three years.

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STURDY THE OTHER WORD FOR OLIVER

THE MARTYRS

(Continued from page 365)

of the Book of Mormon. He could not wait until the restoration of the church to be baptized but sought baptism shortly after the coming of John the Baptist with the keys of the Aaronic priesthood, being the fourth person baptized in this dispensation as far as we can discover. He was of a loving and sympathetic nature and during the entire ministry of Joseph Smith, he and his brother, Joseph, were never separated as long as six months at one time. Hyrum always manifested a tender solicitude for Jo-

seph and felt that in some manner he was appointed to be his brother Joseph's guardian. This tender care dated from the Prophet's earliest childhood. We would naturally look for an older brother to manifest some spirit of envy because of distinguished honors coming to a younger brother. Not so with Hyrum Smith. No man in the church was more loyal and solicitous for the welfare of the Prophet. This great love was mutual, and led the Prophet on many occasions to speak of the integrity and faithfulness of his older

brother. On one occasion, after the Prophet had met with some unpleasant disagreement with his brother, William, Hyrum came to the defense of the Prophet. On that occasion the Prophet wrote:

And I could pray in my heart that all my brethren were like unto my beloved brother, Hyrum, who possesses the mildness of a lamb, and the integrity of Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me today.

Again the Prophet wrote of Hyrum, after they had shared together the many persecutions of their enemies:

There was Brother Hyrum who next took me by the hand—a natural brother. Thought I to myself, Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the law of the Lord, for those who come after thee to look upon, that they may pattern after they works.

In a revelation given through Joseph Smith in April, 1830, shortly after the organization of the church, the Lord said of Hyrum Smith:

Behold I speak unto you, Hyrum, a few words: for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed; and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. Amen.

Eleven years later Hyrum was found just as true and loyal, and the Lord again commended him in these words:

And again, verily I say unto you, blessed is my servant Hyrum Smith; for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord.

In the days of the restoration of keys, when heavenly messengers came to Joseph Smith revealing to him the authorities of the priesthood, Oliver Cowdery shared in these honors and also received under the hands of these holy messengers the same powers and authorities which were given to Joseph Smith, and these he held jointly with Joseph Smith. When Oliver Cowdery lost his standing the Lord transferred to Hyrum Smith all the power and authority which had been given to Oliver Cowdery, and Hyrum Smith became the assistant president of the church, holding these keys jointly with his brother, Joseph, and standing with him at the head of the great last dispensation forever. It was because of this great honor that he was bestowed on Hyrum Smith that he was called to be the companion of the Prophet Joseph in martyrdom. It has been written of them:

In life they were not divided, and in death they were not separated. . . .

THE IMPROVEMENT ERA



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**THE GOOD
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THE MARTYRS

They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and their *innocent blood* on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their *innocent blood*, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth. Amen.

SINCE that fateful tragedy which brought untold suffering upon an innocent people, the testimony of these just men has gone forth to all parts of the earth. Doubtless there is not a land where intelligent beings reside where the knowledge of the mission of Joseph Smith and the work he was called upon to establish in the earth has not been proclaimed. Thousands from all parts of the world have come with their songs of everlasting joy, in fulfillment of the words of ancient prophets, to worship at the altars of Jehovah erected by these modern prophets. And we see the words of Moroni literally fulfilled, wherein he said to Joseph Smith that

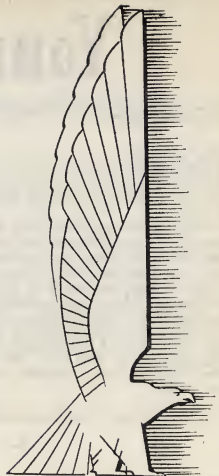
his name "should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people."

The ungodly have raged. Many attempts have been made during the past one hundred years to stay the progress of the church and to destroy the great work which the Lord entrusted to Joseph Smith for the salvation of the human family. Said Isaiah:

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord.

And so the great work established by the Almighty and which has passed through tribulation, persecution and the shedding of innocent blood, goes on and shall continue to increase until all the purposes of the Lord are fulfilled and Christ shall come to reward the faithful and punish the wicked who fight against his work.

All honor, praise and glory to these great men, martyrs for the truth! They laid down their lives in the vigor of their manhood in defense of the everlasting gospel. They will take them up again crowned with everlasting glory to sit down in the mansions which are prepared for the righteous in the celestial kingdom of God.



A NEW CALL TO ARMS!

On June 14, the Fifth War Loan will attempt to marshal 16 Billion Dollars to support our fighting men in action. As in all previous War Loan Drives, the Salt Lake Tribune dedicates its columns to this greatest of all home front activities.

The Salt Lake Tribune, its employees and management, join with you in the pledge that no effort will be spared in assuring complete success of this vital wartime campaign.

The
Salt Lake
Tribune

THE EDITOR'S PAGE

(Concluded from page 363)

being one of the two men of all whom he had ever met who seemed to be possessed or endowed with "the kingly faculty that directs, as by divine right, feeble and confused souls looking for guidance." He went on to say:

It is by no means improbable that some future text book for the use of generations yet unborn will contain a question something like this: What historical American in the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: "Joseph Smith, the Mormon Prophet." And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelted his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problems he presents to us. Fanatics and impostors are living and dying every day and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts through him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained.

He concludes by saying:

I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I, myself, stand helpless before the puzzle.

THE Latter-day Saints do not stand helpless. They know that Joseph Smith was a prophet of the true and the living God. For over a century, all over the wide world, the gospel of the Lord Jesus Christ, restored to the earth through the instrumentality of the Prophet Joseph Smith, has gathered in men and women from every denomination under heaven where the message has gone, and they have been men and women who have given their lives to the church because of an individual testimony of the divine mission of Joseph Smith, the prophet of the true and the living God.

It is a fundamental truth of the Church of Jesus Christ in our day that Joseph Smith was and is and ever will be a prophet of God, and with the testimony in our hearts of that fact, we thank our Father in heaven for his life and labors, which, though seemingly cut short by the forces of evil, accomplished the purposes of God in the restoration of the gospel and the priesthood, and the Church of Jesus Christ.

Your Page and Ours

Somewhere in England

Dear Brethren:

LAST night I received my March issue of the *Era* in the mail. I do enjoy reading the *Era* to keep up with the activities of the church. However, I should like to make a small suggestion, if I may.

It used to be that "Your Page and Ours" contained a good number of humorous jokes and puns fit for any occasion and with plenty of punch, yet clean and tolerable. But I now see that these jokes are rapidly losing in the battle for space. Is it lack of space or jokes fit for the *Era* that has brought about this change? The page is gradually being taken over by "letters to the editors." Can't we have a separate page for that? I'm sure that fellows and girls who read the *Era* appreciate and are in need of lots of good, clean, witty jokes to bring a pleasant smile to their faces. We need them now more than ever. Why not some "famous last words" or the like: "Halt! who was it?"

Jack A. Roskelley

P.S.—The rest of the *Era* is still tops! God bless you.
J.A.R.

Edmonton, Alta., Canada

Dear Editors:

I HAVE felt the urge to write and express appreciation for the splendid article, "Men of Science," by Richard T. Wootton, which appeared in the February issue of the *Era*. I am convinced that with talent and ambition such as manifest by this writer among the young men of our church, we have great reason to anticipate outstanding results in the future. . . .

Elder Wootton can rest assured that his fine efforts have been fully appreciated not only by himself, but by men of prominence in this part of the church's mission. I feel that I can safely express appreciation for the Edmonton Branch of the Western Canadian Mission, even though I have not been asked to do so. I have been working along the Alaskan Military Highway, and during my work have been located in the remote regions of the northland wilderness. During the long nights I have found that a good log fire, a glimpse of the beautiful Aurora Borealis, and copy of the *Era* or the Book of Mormon have combined a perfect antidote for nostalgia.

With full appreciation,

Sgt. Rex L. Campbell

Somewhere in Italy

Dear Editors:

IN the February issue of the *Era* (1944), page 103, I found an item written by Lyman E. Kimber and William B. Hopkins in regards to who held the first L.D.S. Sunday School services in North Africa. Since the brethren mentioned that they held theirs in February of 1943, it is quite obvious it was held before the one I conducted. But on the other hand, let us not overlook the article that appeared in the August 1943 issue of the *Era*. The article says very distinctly, "for what is believed to be the first Mormon Sunday School established in North Africa." It did not state that it was the first one held; it merely stated it is believed.

Incidentally, the *Era* may also put this down as one case of "Proofing the Proofreader." To you, Lyman E. Kimber and William B. Hopkins, I have also had the pleasure of meeting Cpl. Belnap over here in Italy, and hope that you and I also meet in the future.

Very sincerely,

Arthur H. Brown

University Daze

Son: "What is college bred?"

Pop: "My boy, college bred is a four-year loaf made with the flower of youth and the dough of old age!"

Gravity Repealed?

Housewife: "Isn't that expensive for a little pillow?"

Salesclerk: "Well, you see, ma'am, down is up."

So Far Away

Freshman: "There's one thing that has always puzzled me about astronomy."

Professor: "What's that?"

Freshman: "How did astronomers ever learn the names of all those stars?"

Cooperation

Employee: "May I have a day off to help my wife with the house cleaning?"

Boss: "Well, let me see. I'm afraid—"

Employee: "Thanks a lot. I knew I could rely on you."

His Last Question

Father: "Yes, you can ask just one more question, but please make it short."

Small son: "Well, when a doctor gets sick and another doctor doctors him, does the doctor doing the doctoring have to doctor the doctor the way the doctor being doctor'd wants to be doctor'd, or does the doctor doing the doctoring of the doctor doctor as he wants to doctor?"

To Match

Architect: "Now if you'll give me a general idea of the kind of home you need."

Prospective builder: "Well, we want something to go with an antique door knocker my wife brought home from Mexico City."

Heredity vs. Personality

"Now, my boy, you understand perfectly what I mean?"

"Yes," replied the boy, "what it boils down to is this: If I do well, it's because of heredity, and if I fail, it's my own fault."

Nonconductive

First student: "Oh, why can't I get this electricity through my head?"

Second student: "Too much resistance I'd say."

Backseat Persuasion

"My wife told me to ask you for a raise."

"All right, I'll ask my wife if I can give it to you."

A Definition

Teacher: "What is etiquette?"

Jack: "Etiquette is the noise you don't make when you are eating soup."

On the First of the Month

Friend: "That wasn't a very big account of your daughter's wedding in the papers."

Daddy: "No; the big account was sent to me."

Weekly Weekly

Joany: "Tell me, Robert, do they serve weak soup at your house?"

Robert: "I'll say—week in and week out."

That Worm Again

Pat: "Even a worm will turn."

Mike: "What's the use? It's the same both ends."

Typed

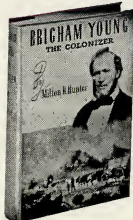
Customer: "Have you a book called *Man the Master*?"

Salesgirl: "Fiction department on the other side, sir."

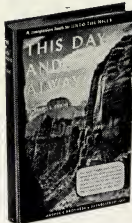
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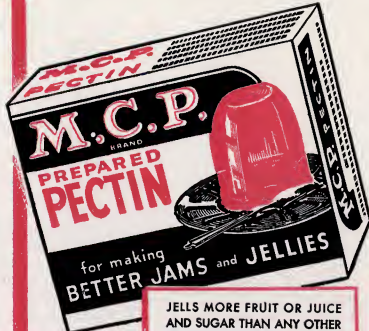
6 Cups Ground Berries

(Any Variety)

8½ Cups Sugar

1 Package M.C.P. Pectin

Wash, stem, grind 3 qts. fully ripe berries, or crush completely so each berry is reduced to pulp. Measure exactly 6 level cups crushed berries (fill out last cup with water if necessary), into large kettle. Add M.C.P. Pectin, stir well, bring to a boil stirring constantly. NOW, add sugar (previously measured), mix well, bring to a full rolling boil. **BOIL EXACTLY 4 MINUTES.** Remove from fire, let boil subside, stir and skim by turns 5 minutes. Pour into sterilized jars, allowing ½-inch for sealing with fresh paraffin. (NOTE: For Strawberry Jam, add ¼ cup lemon juice to each 6 cups crushed berries.)



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